

issue his warrant, under his hand, reciting the substance of the complaint and commanding the officer to whom it is directed, forthwith to apprehend the person so complained of, and bring him before such justice.

SEC. 152. Upon such person being brought before such justice, it shall be the duty of the justice to examine the complaint and the witnesses which either party may produce; and, if it shall appear to the satisfaction of the justice that the person complained of is probably guilty, he shall require such person to enter into recognizance, in such sum, not exceeding two thousand dollars, with two or more sufficient securities as such justice may direct, to appear at the next term of the district court, and in default of such recognizance, the justice shall commit such person to jail to await the action of said district court.

SEC. 153. It shall be the duty of each court, having criminal jurisdiction, to give this act in charge especially to the grand jury, at each term.

SEC. 154. It shall be the duty of the County Superintendent of Public Instruction, the district directors, clerks and treasurers, and all sheriffs and constables, to take notice of all trespasses committed on school lands in their respective counties, and immediately file a complaint against any person violating this act, before the proper authorities.

SEC. 155. It shall be the duty of the county attorneys in their respective counties, to prosecute all persons charged with the violation of this act.

SEC. 156. All damages, fines and forfeitures, collected under the provisions of this act, shall be paid into the county treasury, for the use and benefit of the common school fund.

KANSAS EDUCATIONAL JOURNAL.

SEC. 157. The State Superintendent of Public Instruction is hereby authorized to send to each district clerk, in every county of the State, for the use of the school district, one volume of the "Kansas Educational Journal;" *Provided*, That at least two pages each month shall be devoted to the duties of school district officers; and the

Kansas Educational Journal to be sent to each district clerk.

Proviso.

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QINTER.

VOL. XXIII. JANUARY, 1873. NO. 1.

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PUBLISHER'S NOTES

We have been very busy for some weeks making our arrangements for the new year. A temporary disability for about a week and the extreme cold weather have interfered a little with our work, and we are behind time with this month's number.

Our prospects for the new year thus far are fair—rather better than we had reason to expect.

THE
GOSPEL VISITOR:
A MONTHLY PUBLICATION,
DEVOTED TO THE
EXHIBITION AND DEFENCE
OF
GOSPEL PRINCIPLES AND GOSPEL PRACTICE,]
IN THEIR
PRIMITIVE PURITY AND SIMPLICITY,
IN ORDER TO PROMOTE
CHRISTIAN UNION, BROTHERLY LOVE,
AND
UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1: 16.

EDITED BY
HENRY KURTZ AND JAMES QUINTER.

VOLUME XXIII, 1873.

DAYTON, OHIO:
HENRY J. KURTZ, PUBLISHER.

for the 27th and 28th.

Yours truly,

John C. Frémont

THE GOSPEL VISITOR.

Vol. XXIII.

JANUARY, 1873.

No. 1.

A SYMBOLICAL VIEW OF OUR GLORIFIED REDEEMER.

In the midst of the seven candle-sticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead: and, behold, I am alive for evermore. Amen: and have the keys of hell and of death.

Rev. 1: 13-18.

In the gospels we have our blessed Redeemer presented to us in his humiliation, as a man of sorrows, and acquainted with grief, disesteemed and despised, an offering for sin, expiring on the cross between two malefactors. In the apocalyptic visions he is exhibited to us in a glory, which the grandest objects in nature are called upon to symbolize. In the one, we see him as a helpless babe borne in the flight of his parents from the murderous Herod. In the other, we see him seated on a great white throne, and from his face the earth and the heavens flee away.

The above symbolic description of our Lord is rich in meaning, and the ideas designed to be conveyed by the symbols used will be readily perceived by comparing the terms used, with the interpretations furnished by other passages of Scrip-

tures in which the same terms are used.

He was clothed with a garment down to the feet. This was a priestly and royal robe, expressive of purity, righteousness and honor. In this same book it is written, "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Ch. 16: 15. The righteousness of Christ is that which covers our sins. And the Psalmist says, "Blessed is the man whose sin is covered," Ps. 32: 1. And if our sins are not covered by the righteousness of Christ, they will appear in all their enormity, to our dishonor and confusion. It is also said to one of the seven churches, Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment." Rev. 3: 4, 5.—The robe is properly a dress of state or dignity, as of princes, judges, priests, etc., and hence its use as applied to the clothing of Christ, indicating his royal and priestly character, and his triumph over sin and all his own foes and those of his people, and the sufficiency of his atonement to make him "the Savior of all men."

He was girt about the breasts with a golden girdle. It is said that when a person was girt about the loins, it implied he was prepared for labor;

but when he was girt about the breast, it implied his work was done, and that he was enjoying a state of repose. Those who look at the golden girdle with which our Lord in his glorified state was girded, in this light, make it represent the state of rest upon which he entered after he had done the great work he came into the world to do, namely, that of making an end of sin, and of bringing in an everlasting righteousness. But it may refer to the girdle of the high-priest, which was woven with gold, and which was called, because of the variety of materials which constituted it, and the peculiar use or uses to which it was applied, *the curious girdle*. Ex. 28: 8. The breast-plate, an important part of the high-priest's apparel, was connected with this girdle. And the golden girdle with which our Redeemer was girded in his glorified state, most probably represented the breast plate as well as the girdle. The breast-plate of the high-priest had upon it the names of the twelve tribes of Israel, and wearing this breast-plate upon his breast, it implied that he had the tribes of Israel, the people for whose religious interests he officiated at the altar, upon his heart. The breast-plate was also called the *breast-plate of judgment*, as it contained the Urim and Thummim, whereby the Lord communicated his will unto the Hebrews on particular occasions. Associating then the breast-plate, Urim and Thummim with the golden girdle with which our Redeemer was girded, it may represent him as the High-priest of believers, whom he ever bears upon

his heart, having loved them and given himself for them.

His head and his hairs were white like wool, as white as snow. In one of the visions of Daniel we have a similar description: "I beheld, till the thrones were cast down and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." Dan. 7: 9. The imagery of the Being in the vision of Daniel being the same as that in the vision of John, shows they both had reference to the same character, and that was Christ. Solomon gives us an idea concerning the hoary head, which will enable us to understand this imagery: "The hoary head is a crown of glory if it be found in the way of righteousness." Pr. 16: 31. We have also the following precept in the Levitical law: "Thou shalt rise up before the hoary head, and honor the face of the old man."—Lev. 19: \$2, The hoary head, then, is associated with, and implies age; and age when attained through a righteous life, indicates great wisdom and experience. The symbolic meaning, then, of the hoary head of our glorious Redeemer, points to his great age, knowledge and experience. "Before Abraham was, I am," said our Lord to the Jews, John 8: 58. In the prophesies of Isaiah he is called "the everlasting Father," or, as it is sometimes rendered, "the Father of the everlasting age." Isai. 9: 6. Paul makes the following reference to him which indicates his wisdom: "In whom are hid all the treasures of wisdom and knowledge." Col. 2. 3. His rich experience is indicated in the following passage of scripture:

“What he hath seen and heard, | thou trample under feet.” Ps. 91:13. that he testified.” John 3:32.— “For we have not a high-priest | When the seventy disciples returned which can not be touched with the | to Christ and informed him of their feeling of our infirmities; but was | success, he answered, “Behold, I in all points tempted like as we | give unto you power to tread on are.” Heb. 4:15. So that the | serpents and scorpions, and over all hoary head of the glorified Redeemer | the power of the enemy; and no- shows that he is worthy of the | thing shall by any means hurt you.” honor and glory which are due to | Luke 10:19. The apostle Paul says age matured in righteousness.

His eyes were as a flame of fire — Here we have the attribute of omniscience given to the Redeemer. It is said “the eyes of the Lord are in every place.” Pr. 15:3. And again, “the eyes of the Lord run to and fro through the whole earth.” 2 Chron. 16:9. “He searches the heart and trieth the reins of men.” Jer. 17:10. All attempts to hide any thing from him will avail nothing. “Yea, the darkness hideth not from thee: but the night shineth as the day: the darkness and the light are both alike to thee.” Ps. 139:12. From the perfect knowledge our Lord hath of all things, he is well qualified to be the judge of men, and “he will judge the world in righteousness.” Acts 17:31.

His feet were like unto fine brass, as if they burned in a furnace. This symbol is one of strength, and denotes the power of Christ, by which he will subdue his enemies, when “he shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” 2 Thess. 1:7, 8. The psalmist, when foretelling the victories of the Redeemer, says, “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt

shortly.” Rom. 16:20. With the strength implied in this expressive symbol, the Messiah will surely make good the prophecy concerning him, which says he shall reign until all his enemies are put under his feet. 1 Cor. 15:25. “All power is given unto him in heaven and in earth,” Matt. 28:18, and well may his feet be symbolized by fine brass burned in a furnace. “Thanks be to God which giveth us the victory through our Lord Jesus Christ.”— 1 Cor. 15:57.

His voice was as the sound of many waters. In the tenth chapter of the book of Daniel we have a description of a Being, which is similar in many respects to the symbolical representation of the Redeemer as given by the Seer of Patmos, and no doubt the same glorious character is referred to by both prophets. In Daniel the voice of Christ is compared to the voice of a multitude, while in the representation of John, it is compared to the sound of many waters. These symbols are used to show the power and majesty of the words of Christ. The waves of the sea when they beat against the rocky shore, produce a great noise. And the thunder of Niagara is felt and heard at a considerable

distance from the rushing cataract The voice of the Lord is said to do great things. Thus the psalmist says, "He uttered his voice, the earth melted." Ps. 46:6. "The voice of the Lord breaketh the cedars; yea the Lord breaketh the cedars of Lebanon." Ps. 29:5.—

"The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Hades." Ps. 29:8. And the Savior himself, whose voice in the symbol is compared to the sound of many waters, says, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. And again, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Verses 28, 29. To the power of this voice, compared to the sound of many waters, is ascribed the awakening of the sleeping dead in the resurrection by the apostle Paul: "For the Lord himself shall descend from Heaven with a shout, with the voice of archangel, and with the trumpet of God: and the dead in Christ shall rise first."—2 Thess. 4:16. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. The sheep of Jesus, being familiar with the voice of their Shepherd, will not be terrified or alarmed when he comes with a shout, with the voice of an arch-

angel, and with the trump of God, and when his voice will be heard as the sound of many waters. It will be to them a signal of a glorious epoch in their redemptive experience. But to the wicked it will be a signal of their consummated wretchedness.

And he had in his right hand seven stars. These stars are explained in the close of the chapter to be the ministers of the different churches. The number seven probably implies perfection, and is designed to show that he holds the ministers of his calling in his hand, to protect them, and to guide them, and to accomplish his purposes and work with them. They are called stars; their mission is to enlighten and instruct the world. But they are only stars, and not suns, receiving their light from the Sun of righteousness—the Great Light of the moral universe.

And out of his mouth went a sharp two-edged sword. This sword was evidently the Word of God. The sword is a frequent symbol of the Word of God. Paul says—The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12. It is two-edged—it cuts every way, and lets no sin escape. It kills and it makes alive. It condemns the sinner because he has sinned, but when he believes, it justifies him. The sword goes out of the mouth of our Lord, indicating that the Word of God comes from him clothed with the highest authority. He received from his

Father a commandment what he should say and what he should do. John 12: 49.

And his countenance was as the sun shineth in his strength. This symbol completes the picture of our glorified redeemer. And it is an expressive symbol. When the sun shines in his meridian splendor, the light is too great for mortal eyes to endure. John could not endure the sight, and he fell at the feet of his glorified Lord as dead. He was overcome with the glory of the Redeemer, though he had been so familiar with him before. What a brightness he must have displayed to John, and what a glorious sight it will be to see him when he shall come in his own glory, and in his Father's, and of the holy angels,— And though John could not behold the brightness of the Savior glorified, when he and all his fellow disciples shall have put on immortality, then they can gaze upon the Ancient of days, and enjoy the ecstatic vision.

Such is the picture or symbolic view here given of our glorified Lord. And it is a rich and glowing one—one sketched and colored by the divine hand, and therefore no exaggeration. And while it gives us this glowing picture of the Ancient of days, as he will appear when he comes the second time without sin unto salvation, it is not merely to awaken a feeling of curiosity to behold the sight; it has within it a practical lesson to be studied and applied. And if it has its designed effect, it must be so used. We offer the two following practical remarks upon this grand view of our blessed Redeemer:

1. Looking at all the elements of character indicated by the various symbols used to represent the Redeemer to us, we can not but be deeply impressed with the grandeur of his person, the vastness of his power, and the variety of the official relations in which he stands to the world; with the justice of his claims founded upon his divine attributes, for our homage, adoration and worship; and with the absence of any thing like a just reason why the guilty and helpless sinner should not confidently rely on him for salvation. and the tempted and tried saint for grace to help in time of need, since with such attributes as he possesses, he is surely “able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them.” Heb. 7: 27.

2. In the glorious appearance of the Redeemer to the Seer of Patmos, we have a help to our understanding of the future condition of the glorified saints. The picture of the Savior that we have been contemplating, and that to which the symbols give such grandeur and dignity, is a representation of him as he will be “when he shall come to be glorified in his saints, and to be admired in all them that believe.” 2 Thess 1:10. But according to John, Christians are to be like the Savior at his appearing, for he says, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.” 1 John 3: 2. Paul testifies the same, relative to the effect of our Lord's coming upon his saints. His language

is this: "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 20, 21. His glorious body was the body he possessed when John saw him in the midst of the seven golden candle-sticks. And we are to be like him.

"We speak of the realms of the blest—
That country so bright and so fair;
And oft are its glories unexpressed;
But what must it be to be there?

O Lord, amidst gladness or woe,
For heaven our spirits prepare;
And shortly we also shall know,
And feel what it is to be there."

For the Visitor.

CHRIST THE GREAT RESTORER.

"For the son of man is come to save that which was lost," Matt. 18: 11.

Our text declares the object of Christ's mission to earth. It also supposes that there is something lost, and that there are those who are the subjects of this loss.

First, Then we shall endeavor to notice who are the subjects of this loss; that the entire human family are, is clear from God's word. From that word, we learn that man is not what he originally was. It is stated that God made man upright but that he sought out many inventions. Eccle. 7: 29. From that word we also learn that this declension is universal, see Rom. 3: 10—12. Psal. 14: 3. As Christ came to save that which was lost, it follows that this salvation must be as universal, (or the means of this salvation) as was the loss. From the sacred volume we learn that such is the case. Peter,

on the day of pentecost, declared, "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him," Acts 10: 34, 35, see also 2 Chron. 19: 7, Rom. 2: 11, Eph. 6: 9; 1 Peter 1: 17, Paul in Romans 11: 32, declares that God hath concluded all in unbelief, that he might have mercy on all.

In order that we may more fully comprehend what the loss of human family is, we will for a while consider what they once possessed. If we turn to Gen. 2: 8—14 we may learn what kind of an abode God prepared for man.

Moses informs us that, the Lord planted a garden eastward in Eden. Eden in the Hebrew language means pleasure or delight. Eden then, must have been a lovely place, possessing, no doubt, every natural facility, having a salubrious climate, a rich soil, and plenty of pure sparkling water; having so many advantages and no disadvantages, rendered it delightful indeed.

The great JEHOVAH, selects a spot in this goodly land, and fits it up in an exquisite manner. He plants the trees, the vines, the shrubs. "Trees that are pleasant to the sight, and good for food," and no doubt redolent with fragrance. A river from Eden enters this garden, where it seems to fall into a small lake, from which issue four streams that intersect the garden, and flow from thence in four directions. Imagination loves to linger here, to gaze at those stately trees, to view those graceful vines, and those delicate plants; to listen to the music of those rippling brooks, and the warbling of those

aerial songsters. This spot, is in our version called a garden. In the Septuagint or Greek translation of the Hebrew Scriptures, it is called Paradise, which means a place enclosed for pleasure or delight.

Paradise then, or the first home of man was a delightful garden, or enclosure, in a delightful country. In the midst of this garden also, was there the tree of life. Into this hallowed place, the ALMIGHTY conducted Adam, and placed him over the entire works of hands, with directions to dress it, and to keep it.

How complete his bliss, created indeed with large capacity for enjoyment; while here is an abundance to satisfy that capacity. He was created for the enjoyment of God, and as every thing around him was designed to minister to his happiness, so every thing contained a symbol of God's presence; every thing spoke his love. The gentle Zephyr that fanned his brow, the bubbling brooks, the waving boughs, and all animate nature brought to his soul, through the medium of the senses a constant stream of delight, while from him flowed in return an uninterrupted stream of gratitude to God. And not only was the divine presence visible in these created objects, but God seems personally to have visited and conversed with Adam at times.

After the fall, Moses tells us, "They heard the voice of the Lord God walking in the garden in the cool of the day." The margin reads, in the wind of the day. From the circumstance of Adam's at once recognizing this voice, it would seem that it was nothing unusual. These

visits, had no doubt, been seasons of special delight to this favored pair. But alas! they did not long enjoy this felicity. That rebel angel, who had been hurled from the battlements of heaven, artfully contrived to infuse into their breasts the seeds of doubt, these quickly matured into an act of actual disobedience. No sooner was this act committed than all the dire consequences followed which had been threatened. Death, now, became the portion of this wretched pair. Not the immediate separation of soul and body. But a death which is far more terrible, the separation of the soul from God. No longer that peace and joy, that delight in the divine fellowship.

AGAIN, Adam recognizes the voice of God in the wind of the day, but oh what a change in his conduct now! Instead of going forth as had been his wont to meet his kind Creator, when that voice falls upon his ear now he shrinks back, and vainly tries to conceal himself. That voice no longer sends a thrill of delight through his soul, but is of all sounds the the most terrible. Every thing in the garden wears its usual aspeet, but *Adam*, where is *he*? He comes not forth, as usual, to meet his divine visitor. What can have happened? Jehovahs, as if surprised and grieved at this strange conduct calls to him, "ADAM, where art thou"?

Adam is now compelled to admit his guilt, and must hear his sentence, which is quickly followed by an expulsion from their beautiful home.

Mr. Faber thinks that the site of this fair spot is now covered by a sheet of water. The ancient name of which was Arsissa. It is now

called lake Van. It is a salt lake without outlet, situated in the eastern part of Turkey.

Those four rivers, which are named by Moses as having their source in Paradise, seem to have flowed through the same channels in his time through which they flowed at first, though their sources were altered. We may well imagine that some great convulsion of nature took place at that time, causing that portion of the earth occupied by the garden to sink, while mountains were thrown up where they did not exist before.

It were impossible to depict the horror and gloom of Adam and his wife, as they were thus compelled to witness, again and again, such signal displays of the divine displeasure. Ah, me think it would have been intolerable, but for that fountain that was opened for them ere they left the garden, a little rill from which followed them affording them some consolation. Add to all this the increasing wickedness of their posterity, which they must also behold, and it would seem their cup of bitterness was full. It is not recorded how long Eve lived, but Adam's life was lengthened out to 930 years, perhaps hers was not much short of this. During that long period they had an ample opportunity of witnessing the effect of sin upon the human race.

The prophet Ezyekiel, after having been carried captive into the land of the Chaldeans, was favored with some sublime and wonderful visions.

The apostle John, when upon the lonely Isle of Patmos was also visited by the great Alpha and Omega,

who delivered unto him messages to convey to the christian church. Ezyekiel, was carried in spirit from the banks of the river Chebar to a high mountain in the land of Israel, the earthly Cannan, Ezek. 40:2, from which standpoint he beheld the gospel landscape spread out before him. But the angel of vision under which he beheld this glorious scene, being very acute, or circumscribed on account of his remoteness from the object, the image of that object was but imperfectly figured upon the retina of his spiritual eye. He also being a Jew and sent to unfold the future to the house of Israel, the language employed by him to convey this instruction, abounds in figures and images. They were only permitted to behold the beauties of the kingdom of grace through the types and shadows of the Jewish polity.

In chapters 40—47 we have an account of the prophets vision, by reading them carefully we may see many points of resemblance between them and the visions of John. In chapters 40—42, the prophet gives a description of a house which he saw. In chapter 47 he describes a river which he beheld issuing forth from beneath the front threshold of the house. This threshold was to the east, toward the way of the dead sea. Ezyekiel beheld this wondrous river as it proceeded in its course, increase in volume. At the distance of a thousand cubits, from its souce, the waters were only to the ankles. Again the angel measured a thousand cubits, and the waters were to the knees. Another thousand and the waters are to the loins. At the distance of another thousand

and the waters have swelled into a mighty river that cannot be passed over, deep and wide. A river to swim in.

How beautifully does the above portray the four different dispensations, the Antediluvian, the Abrahamic, the Jewish and the Christian.

We have already noticed those four rivers which had their source in the earthly Paradise, but through man's fall, the source of those rivers was annihilated, his earthly Eden destroyed, and he cast forth a wretched, ruined being. But blessed, thrice blessed truth, another little rill was immediately caused to flow. The source of which was not in an earthly Paradise, but it issued forth clear as crystal from the throne of God, and of the Lamb. A pure life-giving, soul-reviving stream, Rev. 22: 1. Doubtless many glorified saints, who now walk the gold-paved streets of the celestial city owes their exaltation, to the fact, that at some time in their life their earthly Paradise was destroyed, their earthly hopes blasted, their earthly prospects crushed.

When Jesus was smitten, the sealed fountain of eternal love was opened, and the waters of life gushed forth from the throne of God, and of the Lamb. So we must be smitten, our relish for sin destroyed, before the waters of this life-giving stream can be conducted to our hearts by the Holy Spirit. In conversation with the woman of Samaria, the blessed Jesus said, "Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water

springing up into everlasting life," John 4: 14. An inexhaustible, never-failing fountain, which is continually receiving fresh supplies from that great reservoir which was opened for us on Calvary.

A most sublime description of this river is given by the psalmist David, says he, "There is a river," this clause is in the present tense, showing that the river then existed, "the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High" Psalms 46: 4, the latter part of this sentence is put in the future tense. With the eye of prophetic vision David beheld this river in the latter part of its course. Thus he was permitted to see the felicity of the christian church, environed by the wall of grace, and fructified by the crystal river that flows from the eternal throne.

Often, very often, when the faithful assemble in spirit and in truth to commemorate the sufferings and death of the Son of God, doth his divine presence pervade every heart, for he is manifested in all his ordinances, enabling us to partake of him with our spiritual senses, but not with our natural. The tangible elements, employed in the various ordinances, undergo no change; but if we employ them in a proper manner they will be instrumental in changing us from carnal to spiritual. No human ceremony can change the elements, but if properly employed, they change the heart.

These streams not only make glad the city of our God, they not only rejoice the church when assembled together as a body in the capacity of worshipers, but the Psalmist

says, they make glad the Holy place of the tabernacles of the Most High. What does David mean by the holy place of the tabernacles? The Holy place of the Jewish tabernacle was that part within the veil, the residence of the Holy Shechinah. Jesus has declared, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Paul, in 1 Cor. 6: 19 says, "Know ye not that your body is the temple of the Holy Spirit who is in you, whom ye have from God"? The Holy place of God's tabernacles then, under the gospel dispensation, is the hearts of believers.

In Adam, we lost God's presence, and consequently that peace and joy which is inseparable from that presence. Through Christ, all is restored, in the Holy Spirit, who is given to each believer, to instruct, to comfort, and to sanctify. This blessed emanation from our dear Lord, does indeed make glad the hearts of the saints. Though in the world we have tribulation, though sorrow, pain, and disappointment assail us there, yet when we retreat within ourselves, and close every avenue of thought that leads out into the world, we may in this inner chamber, (shut in from the din, and confusion of the world) hear the still small voice of the Holy Spirit, whisper in our ear, words of comfort or reproof. Here he reveals unto us the mysteries of godliness. He points out the path of duty and strengthens us to walk therein. But alas, alas! for fallen humanity; so many of us are so much engaged in the outer world, are so much oc-

cupied with its cares, its toils, and its strifes, that we spend but little time in the society of this divine guest, hence we are but imperfectly taught. Our affections too, are not on things above, as Paul commands, see Col. 3: 2, but on things below. Neither is our conversation often in heaven, where the Holy apostle said his was, Phil. 3: 20. By such neglect we may incur the displeasure of God, and he may say of us, as he said of ancient Ephraim, "They are joined to idols; let them alone," Hosea 4: 17.

We are indeed living in an age of spiritual death. The love of money, the desire for wealth, has usurped a large share of our affections. Oh let us beware! least by giving place to these money changers, we grieve the Holy Spirit, and he depart, leaving our house unto us, once more desolate, dreadful, dreadful doom! "twice dead plucked up by the roots" Jude 12.

Though our lot be cast in these latter days of gloom and doubt, our Master bids us, "Look up, and lift up our heads; for our redemption draweth nigh," Luke 21: 28. That spiritual Book which has ever followed the church through all her wanderings in the wilderness, 1 Cor. 10: 4, and from which she has ever drank, is nearing the great ocean of eternal love. Though mists and darkness envelop this stream in the latter part of its course, yet the eye of faith can pierce the gloom, and see the goodly land of Canaan rise just beyond. Long has been her stay in this gloomy abode. Many battles has she fought, many difficulties has she encountered, but her watchward has ever been, onward,

onward. She is now approaching the confines of this dreary waste. Her heavenly bridegroom is preparing to receive her and present her to his Father, clothed in spotless robes, purchased by himself. Then with Christ from whom she can never be separated more; she will inherit that heavenly Paradise, where sin can never, never enter. Oh glorious home for this dear place.

"Awake my soul; stretch every nerve
And press with vigor on."

MATTIE A. LEAR.

For the Visitor.

THE BIRTH OF CHRIST.

BY JOHN CALVIN BRIGHT.

God made man upright—a little lower than the angels—in his own image—and pronounced him, with the rest of his creation, very good. He placed him with his beautiful help-meet, which he had created to promote his happiness, in a delightful garden "eastward in Edén," where the sweet, harmonious and rapturous notes of animated beings sounded in their ears; where nature's beauty shone in its brightest luster, and (to put the cap-sheaf on their joy) where their Creator was wont to meet, converse and commune with them "in the cool of the day." Behold the happy pair! Joy unspeakable was their enviable lot.

But alas! alas!! ALAS!!! Their happiness was of short duration.—The law, which God gave them to test their fealty, though simple and easy to obey, they violated—broke;

and the awful, *awful* penalty annexed to that law in case of violation, which was death; first, spiritual, or alienation from God, and thereby losing his divine image; second, temporal, or the body so constituted that in time there would be a dissolution of soul and body, was inflicted on them. Truly "the ways of transgressors are hard."—The earth which has swallowed the blood of millions of human beings slain by the hand of man, testifies of his depravity. The heavens testify of the wickedness, the rebellion, and the unrighteousness of men, and the cries of the oppressed and defrauded have entered the ears of the Judge of the quick and dead. And the holy oracles testify that "the heart of man is desperately wicked and deceitful above all things;" that man is under the influence of the carnal mind, which is enmity against God; that there is none righteous, no, not one.—They have all gone out of the way; that in such a state they are "without hope, and without God in the world," and that without extraneous aid their future will be blackness of darkness in everlasting burnings for ever and ever. Behold their degraded lot!

From this degraded condition man could not extricate or redeem himself. And the Lord, though "the earth is his and the fullness thereof, and the cattle on a thousand hills, could not redeem man with these corruptible things.—Why? Because, first, "it is impossible for the blood of bulls and goats to take away sin." Second, the undying soul can not be atoned for by that which is ready to vanish

away. It was necessary for offended Deity to be manifest in the flesh, tempted in all points as we are, numbered with the transgressors, and received up into glory, to make a way possible. We will notice in this essay the prophecies relative to his birth, and the incidents connected therewith.

The sentence which God pronounced on our progenitors was mixed with mercy in the consolatory declaration, "the seed of the woman shall bruise the serpent's head." God renewed this declaration to Abraham in the shape of a positive promise, when he said, "in thy seed shall all the generations of the earth be blessed." Jacob's dying blessing to Judah was that "the scepter shall not depart from Judah nor a law-giver from between his feet till Shiloh come." Moses foretold the striking similarity between himself and he that should come.—Isaiah prophesied of his name, the virginity of his mother, and his lineal descent. Daniel of the time. Micah of the place, etc. Yea, the patriarchs, prophets, kings, and all the faithful of God desired to see the day when the sun of righteousness would arise with healing in his wings to dispel the darkness and gloom that covered a guilty world, but they died without the sight—received not the promise. However the time came in the days of Herod the king, when Cæsar Augustus who was ruler of the whole civilized world, declared that all the world should be taxed.

And Mary, with Joseph her husband up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called

Bethlehem. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no place for them in the inn.

And he called his name Jesus.

Wondrous condescension! The Ancient of days become the Infant of days! He who created all things became the created!—uttered an infant's wail! He was rich, but for our sakes became poor, that we through his poverty might become rich. He took on him the form of a servant. "His ways are past finding out."

"Earth is too narrow to express,
His worth, his glory, or his grace."

And laid him in a manger, because there was no place for them in the inn.

"His parents poor in earthly store,
To entertain the stranger;
They found no bed to lay his head,
But in the oxen's manger.

No royal things as used by kings,
Were seen by those who found him;
But in the bay the infant lay,
With swaddling-clothes around him."

Jesus was born in Bethlehem. A few common-place remarks about Christ's birth-place. It was called the city of David, and was a small city among the thousands of Judah, and is little mentioned in Jewish history. Six miles north is Jerusalem. Near it are Rachel's tomb, and the well supposed to be the one of which David so longed to drink. 2 Sam. 23: 15-17. In the valley of Bethlehem, more than three thousand years ago, Ruth gleaned after the reapers in the barley-harvest; in the gate of the city she was publicly betrothed to Boaz, and from them David and Christ descended. Bethlehem signifies

“house of bread.” When we remember that Christ said, I am the living bread that came down from heaven, we will acknowledge its appropriateness. Many incidents might be mentioned relative to this prince of Judah, but we forbear.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.—These holy and humble men were first informed that Deity had taken on him the form of servant. God hath chosen the things which are despised to confound the wise: that no flesh should glory in his presence. The angel informed these shepherds where to find him, and the manner of his clothes, that they might know him. Then a host of angels appeared in the range of their vision and sang praises to God, saying, “Glory to God in the highest, on earth peace, good-will toward men.” The shepherds then sped their way to Bethlehem to see this thing which is come to pass.—They found things as reported, and returned, glorifying and praising God for all the things that they had seen and heard, and made known abroad the saying which was told them concerning the child. Well might they glorify and praise God for the unearthly visions they had seen, and the appearance of the Great Deliverer; and by spreading the good tidings of great joy they became the first disseminators of the glorious gospel of our blessed God.

Mary kept all these things and pondered them in her heart. Mary’s great and unpretending humility, her belief in God’s word delivered to her by the angel Gabriel, and her

inquiring mind, teachableness, holiness, purity, chastity, and other worthy traits show her fitness for the position and distinction. “God giveth grace to the humble.”

His circumcision and presentation. He was circumcised when he was eight days old, and when the days of his mother’s purification were accomplished, they brought him to Jerusalem to present him to the Lord. Their sacrifice was a pair of turtle-doves, or two young pigeons, which was the sacrifice of the poor. He descended from the humble, holy poor; his followers were generally the common people, because “not many wise, not many noble are called.” And this teaches us not to shun the poor or to neglect to entertain strangers, for by so doing we may do it “unto the least of these,” which *he* consideres done unto *him*. When he was presented in the temple, just and devout Simeon, who was “waiting for the consolation of Israel,” and Anna, a prophetess, who “served God with fastings and prayers night and day,” thanked and blessed God that they were permitted to see the great salvation—“the light to lighten the Gentiles”—“the glory of the people Israel.” Again, by this circumcision and presentation, he fulfilled the law which he declared he came not to destroy, but to fulfill. We should “obey from the heart that form of doctrine delivered unto us.”

His parents then returned with him to their own city, Nazareth, where they stayed long enough to settle and arrange necessary things, and then moved to Bethlehem.—Some time after there was a great

commotion in Bethlehem, for,

Behold, there came wise men from the east, to Jerusalem, saying, where is he that is born king of the Jews, for we have seen his star in the east, and are come to worship him. This caused a great stir. "Herod was troubled and all Jerusalem with him." All the chief priests and scribes were gathered together by order of Herod, and when he demanded of them where Christ should be born, they replied that Bethlehem of Judah was the place designated by the prophet Micah.—The crafty, ambitious Herod had a private interview with these men; inquired of them diligently what time the star appeared, and instructed them to bring him word when they had found him, that he might come to worship him also, and then let them depart. The star which they saw in the east went before them till it came and stood over where the young child was. They entered the house, found the young child, worshipped him, presented gifts to him, and "departed into their own country another way." As Herod intended to slay all the young children of Bethlehem, God commanded Joseph to flee into Egypt with his family, and await further orders. Herod sent forth and slew all that were in Bethlehem, and in all the coasts thereof, according to the time he had diligently inquired of the wise men. Then Jeremiah's prophecy was fulfilled. But what a horrible, brutal, inhuman, awful massacre was that! How callous the heart of that tyrant must have been! Well might the psalmist ask—

"What is man that thou art mind-
ful of him, or the son of man that thou rememberest him?" Howbeit, Christ was safe in Egypt; those slain infants were out of the reach of the temptation to claim that they were the Christ; the tyrant Herod soon after died a miserable death, and Joseph returned from Egypt and dwelt in Nazareth.

Now as to who these wise men were, their occupation, religion, and the nature of that star, scripture is silent, and we may as well be. But I take this opportunity to correct the prevailing impression that they had this star for a guide from the east, and that they left the star and took their own way. The scriptures say not a syllable in that direction. The scriptures teach us, however, that these men came from the east, that while there they had seen a star which they understood pointed out the place where the king should be born. They (it is very presumable) started direct for Jerusalem. As the distance was considerable, the star appeared to them to be directly over Jerusalem, and as all the east was expecting a deliverer to arise among the Jews they started for the Jewish capital. From Jerusalem to Bethlehem they however had it for a guide. Again, it was necessary for Jeremiah's prophecy relative to the lamentations to take place in Bethlehem to be fulfilled. The wise men coming to Jerusalem and inquiring for the *stranger*, was the way that Herod found it out, and laid his plans to defeat his (as he supposed) rival. And it is much more charitable to look at it as I have than to say they left the star, and thus cast a stigma on their character that has

not the slightest intimation in the scriptures to sustain it.

Several notes I must leave out.—In conclusion I would say to the reader that this same Jesus made a way possible whereby we may escape the wrath to come. He was obedient even unto the death of the cross. He made such regulations for the world to obey that will crucify the carnal mind and make them new creatures in Christ Jesus. This character is our advocate with the Father at present. And this same person will come again without sin unto salvation, to collect his jewels home and burn up the chaff with unquenchable fire. Reader, are you prepared to meet him?—Have you on the wedding garment? Have you made your peace, calling and election sure? or are you of the number of those who have eyes, see not; ears, hear not; hearts, and do not understand—without God and without hope in the world—Soon, perhaps, the last trump will sound, the dead small and great stand before the judgment-seat of God, and then you will either hear the welcome plaudit, "Come up, ye blessed of my Father," or the awful condemnation, "Depart, ye cursed, into everlasting fire prepared for the devil and his angels." Which shall it be? Eternity will tell.

"Will you go to heaven or hell?
One you must, and there to dwell,
Christ will come, and quickly too,
I must meet him—so must you.

The white throne will soon appear,
You and I must both be there;
Saints will wear the starry crown,
Sinners will be driven down."

For the Visitor.

TIME IS FLEETING.

And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever that there should be time no longer.

Rev. 10: 6.

Another year has been swallowed up in the past, and a new cycle of time is upon us; and it has not come to tarry, for we see how swiftly the moments are fleeting. By this we are forcibly reminded that the time is fast approaching when the above significant text will have its fulfillment. Minutes and hours are of the same length now they were a thousand or more years ago, but when we look at the circumstances attendant upon time and timely things, it seems apparent we are hastening on with increasing impetuosity to that momentous era when time shall be no longer.

Looking at the world with its rapidly changing scenes, we are made to wonder, and conclude that with her increasing velocity we are surely nearing that awful catastrophe that must inevitably burst upon a sinful world. What it formerly took ages to accomplish is now brought about in years; and where it took years not long since to accomplish certain ends, now it only takes months or days; and not long since, distance was measured by miles, where now 'tis measured by time, and that too, of moments. This is truly an age of progress, not only in literary learning and the sciences, but also in sin.—Thicker and thicker grow the horrid fogs of iniquity, and faster and faster is the world's whirl in the wake of Satan's thundering train. Like the stone rolling down the mountain side, the further it goes, and as it nears the bottom, the faster its velocity; so the world, the longer she rolls down the slope of time,

and the nearer she approaches the coming crisis, the swifter her evolutions and the more dazzling her glory. Blind indeed the eye that can not see in the not far distant future, that angel with one foot upon the sea and the other upon the land, and with uplifted hand aware that there should be time no longer. Ordinary observation of times seems to indicate such an event at no distant day. Divine revelations, with the signs of the times, is ominous of its near approach—even at the door. As the flood came upon the antediluvians unawares, so shall that day come upon those that are “eating and drinking,” “marrying and giving in marriage.”

Terrible scenes shall then take place, when that angel’s voice shall reverberate from east to west, north to south—from pole to pole—and declare time shall be no longer. Then shall there be an innumerable number running to and fro crying for time, a little time, to prepare to meet God. Oh, then time would be precious indeed. No time then will be spent in studying the latest fashions—no time then will be wasted in the whirling dance or midnight revel. No time then to “kill” thumbing the piano, shuffling the cards or taking a turn at the intoxicating bowl. No time then for slandering neighbor or following a in the tattler’s steps. No time then for a little more sleep and a little more slumber. The sinner will not then listen to satan’s whispering words—“time enough.” No, no; every moment then will be valued more than all the gold of Ophir. Oh, think, reader, how rapidly that time is approaching when the last day, last hour—yes, last moment shall sink—and time shall be no more. With you, that time at least is not far off when your last moment must be swallowed up

in the ocean of eternity. How then can you be so wasteful of time, not knowing what your stock in bank is; a few more drafts, and you may have all that is allotted you. Then be saving of time.

It is said time is money; but as touching your spiritual interests, it is glory, wealth and immortality. Unto how many during the last year was it said, with them time shall be no more? And many shall during this year hear the same; and you, dear reader, may be one of that number. Let your calling be what it may, and your prospects of life never so bright, still gather up the golden moments of time, rub and brighten every one, that in eternity you may have a crown of dazzling brightness. Moments well spent to the interest of your own soul, to the interests of God’s poor, and to all those around you, are as so much treasure laid up in heaven. But be prodigal of time, and let the moments drop away unimproved, and as atoms of rust that continue to accumulate, they will eventually eat a canker into your soul. Yes, when you come to die, the thought that you have spent your precious years, months, days and moments in sin, will bring such remorse of conscience as to set your soul on fire of hell!

Ministers of God, improve every moment and opportunity of doing good to the honor and glory of God, and to the welfare of precious souls, knowing the time is fast approaching when “time shall be no more.” Ponder well in the mind what *might* be done, and go to work in order that the same may be accomplished. Brethren and sisters, knowing that “perilous times have come,” and time shall soon be no more, let us improve the blessed opportunities we have of doing good and becoming

co-laborers with God in the glorious cause of salvation and redemption.—Work! work to-day; for we know not when the night cometh. Work for God, work for Jesus, work for your own dear soul, work for perishing souls, work for the church, and thus be working for eternity; for time shall soon be no more. A few more days of strife, a few more conflicts with the legions of darkness, a few more moments spent amidst the smoke of battle, a few more sighs, a few more sorrows amid life's troubles, and then—ah then! "time shall be no more."

Then we can shout the cry of victory, glory and honor to the Lamb for ever and ever! Time will have passed; the New Jerusalem have come down, and the blissful reunion of saints taken place. Then we shall have heaven in eternity! Then we shall live in the love of God and our Savior Jesus Christ. Then shall we meet to part no more; then shall no tears dim the eye, no sorrows pierce the soul, or "troubles roll across the peaceful heart." Blessed be God for Jesus Christ!

J. S. FLORY.

Orchard View, W. Va.

For the Visitor.

Letter of Inquiry Answered.

NOVEMBER 6, 1872.

DEAR SISTER — —,

Your letter of October 12, 1872, asking me to prove to you that the covering Paul speaks of in 1 Cor. 11, is an artificial one, etc. was received by due course of mail, but in consequence of many engagements I could give it no earlier attention; and as you say I may answer either by a private letter or through the *Visitor*, I will only say that if you have failed after six or seven

years carefully reading and studying Paul in 1 Cor. 11, to see that he meant any other covering than the hair, I despair of giving you any light on the subject.

The reason I presume, however, you have failed to obtain light from reading St. Paul, is "THE CROSS;" for you say if an artificial covering is meant, then you would feel it your duty to wear it at all times "*which will be a cross to me.*" This being your conclusion I don't wonder you have failed to see that Paul means any thing but the hair. How would it be with you if you would understand Paul to mean an artificial covering; would you be willing and ready to take up the cross? or is the cross the reason you can't see?

My dear sister, I met with a very interesting sister on my late communion visits who had a very different question to ask on the same subject. Her's is—"I am convinced that I ought to wear an artificial covering all the time, but it is a cross to me, and in consequence of it, I don't do it. Again, I met with some very interesting unmarried sisters who have been in the church four or five years, and have never been one day without the covering on their heads.—My dear sisters, how is it that you understand Paul so differently? The brethren all understand him alike; none of us will say any thing religiously with our heads covered, and none of us feel it a cross to do so. I am well persuaded that if the infidel women in Paris, and the *lewd* fashionables in Washington City would adopt the sisters' cap as their head dress, there would be nothing mysterious in Paul's writing on the subject, nor would there be any more a cross.

When I was a young man, forty-five years ago, all women of every name and

creed, wore a cap. I used to see the female catechumens of the Lutheran and German Reformed churches stand in a row from ten to twenty went on confirmation day with their pretty caps on, and the Methodist sisters, young or old, would kneel at the altar to take the sacrament with their nice caps on.— Then it was never known, thought or heard of, that a sister failed to see the propriety of having a cap on, as a religious head-covering. Thirty years ago, when I commenced to solemnize the rites of marriage, no minister of the gospel, of any name or creed, would have united in wedlock any woman, religious or infidel, without a cap on her head. The wedding-cap was an indispensable part of the marriage. Sisters then had no trouble on this score; but since then the world has changed and gone after the *infidel and lewd*, and now the dear sisters can not see how this thing is. It is but a few years ago, the fashionable women of the world discovered that the wearing of so many under clothes was very injurious to health, and they procured a happy relief from it in the hooped skirts, etc. How soon some sisters could argue the use and propriety of them, many of us well remember. But how is it now? yesterday a niece of mine, a dress-maker, showed me a dress she had just finished for one of these, in which was seventeen and a half yards, double width, worsted goods, equal to thirty-five yards of single width goods—she handed it to me and said, feel the weight of it. I said, it is heavier than my over-coat. Now while this is the infidel fashion, it will not be injurious to health to hang this weight around the loins.

Dear sister, I have referred to the above facts to show why some sisters can't see their way clear in the matter

of dress, whether for the head or body. I decline to argue the case further while Paul thinks even nature should teach them, than to refer all sisters who have written and talked to me on the subject, to what I have written in the May number of the *Visitor*, page 134. And after reading it, pray God to give you an humble mind and a meek spirit, and then live in humility, and feel glad you can be a light to the world in which you live.

I close with a quotation which you certainly can not understand. "I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 8-10.

Dear sisters, judge ye what becomes you professing godliness, and I bid you God's grace. Amen.

D. P. SAYLER.

A TERRIBLE SURPRISE.

We have a profound conviction that the world is hastening to the great crisis which is to close forever the present dispensation, and witness the beginning of a new age. Its speed is wonderfully accelerated. There is a race, a rush of ruled and rulers, peoples, presidents, and princes, towards some unknown goal which, whatever may be its precise nature, is instinctively felt to be entirely new in the history of humanity. Emperors, kings, statesmen, revolutionists, anarchists, all see it as an inevitable SOMETHING which, whether feared or welcomed, must be met some day not far distant. What it will do or undo,

how it will affect dynasties, kingdoms, republics, and the innumerable institutions of the world,—ecclesiastical, political, military, social, and scientific,—neither princes nor people know; but all agree in thinking that, without leave asked, it will deal with the nations, whether for weal or for woe, in a mood which brooks no opposition and admits no delay. In this they are right, “because a short reckoning will the Lord make upon the earth. (Rom. ix, 28) “And the loftiness of man shall be bowed down, and the haughtiness of men shall be laid low; and the Lord shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.” (Isa. ii. 17-19.)

Meantime, a desperate struggle for pre-eminence has begun, as if each party was determined to seize and hold the rights of the coming Lord. The prophecy of the second psalm is fulfilling before our eyes. The nations rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take council together against the Lord, and his Anointed. A longer lease of power is demanded by the world's potentates. They will not get it! Abused stewardship must be closed with disgrace. Supremacy is sought by the revolutionists. They will not get it! Men who refuse to serve are utterly unfit to command. Authority is claimed by the atheistical anarchists. They will not get it. GOD is not about to hand over the chief world of his dominions to men who deny his existence. And Science, cultured, learned, polite, asks the management of the earth on the ground of her supe-

rior wisdom. She will not get it. To deify law, and ignore the Divine Law-giver, is proof positive of incapacity to rule.

Yet, notwithstanding the pre-determined fact that none of the world-factions shall reach the coveted supremacy over all the rest, the struggle will intensify until, under its white heat, the harvest and the vine of the earth shall ripen for the sharp sickle. “And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which was in heaven, he also having a sharp sickle. And another angel came out from the alter, he that hath power over the fire, and cried with a loud voice to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for they are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and put it into the great winepresss of the wrath of God. And the winepress was trodden outside the city, and blood came out of the winpress, even unto the bits of the horses, to the distance of a thousand and six hundred furlongs.”

This is what is coming! A lake of blood so deep as to reach the bridles of the horses, and so great as to cover a space of twenty-five square miles! What a terrible surprise it will be to Antichrist and the enormous armies that will serve him in Christ-defy-

ing blasphemy when the Son of Man is revealed from heaven in flaming fire to take vengeance on his enemies ! As a "snare" shall it come upon them all, and "they shall not escape." In the dire consternation, and horror, and panic that will seize them, they will say to the mountains and rocks, " Fall on us, and hide us from the face of him that sitteth upon the throue, and from the wrath of the Lamb ; for the great day of his wrath is come, and who is able to stand ?" His regal claims scorned, his coming laughed at as the dream of persons beneath contempt, the enemies of the Lord will find in that day of indescribable terror that they made an awful mistake in supposing that the government of the world was to be left forever in such feeble and blundering hands as theirs. One can easily understand how distasteful many passages of Scripture are to rulers, and would-be-rulers, who seem to think that God has no higher end in view in the creation of this fair world than to make it a prize for ambition, a place for the acquisition of wealth and power, and a theatre for the exhibition of a splendor and glory which all spiritual men know to be hollow imposture. We shall quote only three of these distasteful passages : "The Lord bringeth the counsel of the heathen to nought : he maketh the devices of the people to none effect." (Ps. xxxiii. 10.) "He bringeth the princes to nothing ; he maketh the judges of the earth as vanity. Yea, they shall not be planted ; yea, they shall not be sown ; yea, their stock shall not take root in the earth : and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble." (Isa. xl. 23, 24.) "The rulers of this world are coming to nought." (1 Cor. ii. 6.)

But, it may be asked, why does not the Christian ministry, paid for the purpose, deal faithfully with the truths of revelation, and tell the great men of the earth,—its government, rulers, and potentates,— that it is the Divine purpose to set them all aside, and to place the supreme sceptre in Hands that will wield it so as to bring peace on earth, good will to men, and glory to God in the highest ? The answer is not far to seek. A ministry that eats at Cæsar's table, and clothes itself in scarlet and fine linen at Cæsar's cost, is not likely to risk Cæsar's displeasure by telling him that his days are numbered, that he has been weighed in the balances and found wanting, and that he must resign his throne to ONE infinitely better than he. This uncourteous language would grate upon royal ears, and disturb the harmony between Cæsar and his priests. Besides theology is accomodating and could easily adapt itself to the altered state of things consequent upon imperial favour. When the Church was lifted out of persecution and poverty, and placed among princes, it was discovered that the true interpretation of all those Scriptures that seem to speak of the Son of Man as returning to rule all nations must be reached by a spiritualizing process. This met the case admirably. Christ is a King beyond doubt. The fact cannot be denied, and far be it from any theologian to dispute a truth so blessed ; but then he reigns in heaven, and in the hearts of men on earth ; and when his coming is spoken of, the meaning is that he comes for the souls of believers at death, to take them to immediate glory. The world-powers were more than satisfied with this explanation, and the theologians were held in esteem. Jesus was quite welcome to reign in heaven

for ever, and Cæsar, though thoroughly approving the arrangement, evinced his gratitude by showering favours on the Church. There is a history which tells us that certain occupiers of a vineyard killed the heir, and seized on his inheritance. The occupiers *now* rejoice that He is alive again, but most sincerely hope that He will remain where He is, and not come back to take possession of his property. What is the difference between the two sets of husbandmen ?

We shall be reminded, however, that there are large portions of the Church now that do not eat bread at Cæsar's table, and are therefore under no temptation to put a gloss on any part of the revelation. True ; and we are not likely to forget a fact which brings with it the painful reflection that, if unfaithfulness is found in the absence of temptation, the sin is proportionately greater. The theology of Cæsars bishops superseded the doctrines of the apostles ; but, alas ! those portions of the Church that have seen it right to refuse the patronage of the purple, have also seen it right to retain and perpetuate the mischevious theology, although it is at the expense of truth, to the injury of men, and unworthy of those who bear the precious name of Christ. No ! It is vain to plead the comparative merit of one form of ecclesiasticism over another, if God's declared purpose concerning the kingdom of his Son be either altogether kept out of sight, or presented in such distorted form as to reveal nothing but the ignorance of the speaker. It is, moreover, a remarkable fact that, at the present day, you will find a greater number of ministers of the established Church loyal to the doctrine of the Second Advent than in all the other large ecclesiastical bodies taken together ;

and if you want to hear foolish and bitter things uttered against that doctrine, some avowed enemy of the establishment will gratify you ! These undeniable facts, however, do not require the alteration of a word in what we have said above.

If, then, the manifestation of the Divine King in lightning glory will be a terrible surprise to the powers and princes, the mighty men and chief captains ; what will it be to the ministers of the gospel who shall have disqualified themselves and their hearers from being taken up to the presence of the Lord by false teachings respecting his coming ? Oh ! inconceivable terror, shame, consternation, disgrace ! Christian ministers not honoured with the glorious rapture, not taken away before the storm, not kept out of the fiery tribulation ! The subject is too painful for prolonged thought.—*Rainbow.*

THAT LAST GREAT DAY.

One leading feature of the great day of reckouing—the one, perhaps, more than any other pressed upon our regard in Holy Writ—shall be its suddenness, its unexpectedness, the world's unpreparedness for it. It is to come as a thief in the night. It is to take the world by surprise. One cannot help often fancying to what a sharp, abrupt and awful close the busy movements of the busy world shall then be brought. The day before its last shall see them going on as usual. Over one-half the globe its inhabitants shall be eating and drinking, buying and selling, marrying and giving in marriage ; the merchant in the market-place calculating his gains ; the scholar at his desk poring over the ancient page ; the reapers in the field plying their harvest task. And

there in the quiet churchyard a group shall have gathered around the last grave, the coffin shall have been lowered down into it, and the grave-digger have grasped the shovel to cover up the dead. Over the other half of the globe, its inhabitants shall have laid themselves down to rest; and the merchant shall be dreaming there of the gains that to-morrow's sales are to realize; and the politician shall be dreaming of the measures that to-morrow, in the senate house, he is to propose, of the oration that to-morrow he is to deliver; and bright visions of many happy days to come shall be haunting many a youthful slumberer's fancy; and the ball-room and the banquet-room shall have hung out their glittering lights, and spread their inviting tables, and the smile, and the dance, the ringing laugh, and the jovial song, shall all be there. Just then, without a herald sent, or a note of warning given, the Son of Man shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. That trumpet call of heaven shall span at once the globe, and be heard the same moment at either pole. At its summons, the million sleepers of the earth shall all rise up from their last repose, their dreamings of earthly to-morrows all cut short. A shivering terror, like that which filled Belshazzar's hall, shall run through the ball-room and the banquet-room, and the jest half uttered, the song half sung, they shall stare upon one another, there in pale affright. In the busy market-place the buyer shall forget the price he offered—the seller the price he asked. At his desk the pen shall drop from the writer's hand. The reapers shall fling the gathered sheaves from their hands. And in that quiet church-yard that group

around the grave shall be convulsed with wonder, as the coffin bursts and the dead man springs to life and stands up by their side.

For that trumpet call of heaven shall do more than waken all the sleeping and arrest all the living inhabitants of the globe. It shall go where sound never went before—it shall do what sound never did. It shall pierce the stony monument; it shall penetrate the grassy mound—far down through many a fathom of the ebbing waters shall it make its way—over the deep bed of ocean shall it roll—and the sea shall give up the dead that are in it, and the earth the dead that are there. And all the dead, small and great, shall arise. And in a moment, in the twinkling of an eye, by the forthgoing of one fiat of the Omnipotent, over all the vast congregation of the living with which that still vaster congregation of the dead is to mingle—over all the bodies of the living a change shall pass that shall make them like to those new bodies of the raised. And all shall be caught up together in the clouds to meet the Lord in the air, temporarily uplifted above those fires by which the world that now is, and all these its present works, are to be burnt up. And the vast company as it rises from the earth shall meet another, perhaps vaster company, descending from the skies. For he who shall that day come in the clouds of heaven with power and great glory, shall come with all his holy angels with him; and there too shall be those angels that lost their first estate, and who had been reserved in everlasting chains under darkness unto the judgment of the great day: heaven, earth, hell—coming thus for once together—that out of that intervening earth, heaven and hell might gather all that each could claim as

its own, and then with a contrast heightened by that one meeting part forever.—*Dr. Hanna.*

Putting a Bridle on the Tongue.

“Speech is silver—silence golden,” says the proverb. Although like most of the wise saws in popular use, it is to be understood with a qualification, the saying embodies a practical and now timely truth. Speech is indeed, the source of so large a share of the troubles which disturb the peace of home, of society and of the world, that notwithstanding the nobleness of the faculty, one could almost wish it were in some way limited, at least to the expression of wise and generous thoughts.

Although the “word fitly spoken” is declared on the highest authority to be like “apples of gold,” experience unhappily proves that for every word fitly spoken thousands are uttered of so base a quality that even the “silver” of the proverb—though it be in value but as 1 to 16 compared with the more precious metal—would not express their distance from the refined gold of discreet silence. The cultivation of the latter golden virtue, then—of a determination to speak only when there is something on the lip worth saying, or at least that it will do no harm to say—is a measure of self-discipline that all may undertake with advantage to themselves and others. We may be sure there is not the slightest danger of carrying the reform too far, or of any serious loss to the world through our forbearance!

The evil of giving full rein to the tongue is illustrated in a great variety of familiar ways. In the domestic circle, for instance, how frequently does hard and irritating speech drive from the fireside every gentle thought and

kindly sympathy. Husband and wife, parent and child, children with each other, often without a shadow of design or real animosity, will render the sacred precincts of home any thing but a paradise, simply because they have not learned, or do not care, to “keep their mouths with a bridle,” to suppress the hasty and ungenerous word that springs to the lip at the thousand-and-one slight provocations it is so easy to overlook, or get angry at, as one chooses, in the daily intercourse of life.

In society, also, the mischievous effects of ill-considered speech are every where visible, setting friend against friend, family against family, and stirring up strife when all should be working together for the common good.—The wretched habit of tale-bearing, adding to and polishing up the stories as they go, until the narrative is distorted out of all resemblance to the original statement—how utterly contemptible is the whole miserable business! Yet gossip is the favorite pastime of the majority of people, and few indeed are they who never condescend to indulge in it. Our churches often suffer severely from this cause, in the divisions and estrangements resulting from indiscreet gossip.

And how nearly has a single impetuous speech from the lips of the English Premier come to destroying the grandest effort of modern times toward the settlement of international disputes by the substitution of peaceful for warlike modes of arbitration. A “golden” silence on his part would have gone far to allay the dangerous excitement of the moment; but it was no fault of his that the negotiations are not now suspended, and the great experiment brought to an inglorious end.

But there are other ways in which the

necessity of putting a check upon the tongue is shown. Too much talk is sometimes as objectionable in degree, as hasty, inconsiderate, slanderous talk.—Nothing more surely kills the spirit of a religious meeting than long prayers, long exhortations, the relation of long experiences. We have sometimes thought the “silent meetings” of the Friends more worthy of imitation than of the ridicule they generally receive.—If no one has any thing in particular to say—as sometimes happens, we fear—it is surely better to “occupy the time” with silent thought or silent prayer, than to fill it up with stale and profitless religious twaddle. A few moments of quiet communion with God and oneself might perhaps suggest thoughts worthy of utterance. Long sermons, too, except on special occasions, and when the subject discussed requires extended treatment, are quite as much to be deplored.

It is no part of our purpose to disparage any harmless use of the noble endowment of speech, or to frown upon those airy graces of conversation which a severe judgment might perhaps condemn as frivolous, and therefore unworthy of sentient beings, but which in reality make up half the charm of friendly interchange of thought. But we do sincerely believe that if we could spare a little more time for thought, our less frequent speech would vastly gain in interest and value.—*Selected.*

but must be placed in the year 64, in which this persecution broke out directly after the firing of the city in July, and in which also an end was put to the earthly labors of Paul, only perhaps somewhat earlier and by the less degrading process of decapitation. As the place of his punishment, according to the testimony of Caius already quoted, was pointed out at the end of the second century the Vatican hill beyond the Tiber, where lay the Circus and Nero’s Gardens, and where according to Tacitus the persecution of the christians actually took place. There also was built to his memory the church of Peter, as over Paul’s grave on the way to Ostia without the city the church of Paul.

The oldest testimony for the crucifixion of Peter we find already in the appendix to John’s Gospel c. xxi: 18, 19, where our Lord himself, in that memorable dialogue, there recorded, foretells to him that in his old age he would stretch forth his hands, and that another should bind him and lead whither naturally he would not wish. *Tertullian* remarks expressly, that Peter in his passion was made like the Lord. The statement that he suffered crucifixion with his head downwards toward the earth, meets us first in *Origin*, and this was taken afterwards as an evidence of his special humility, by which he felt himself unworthy to die in the same manner with Christ. When we read in *Tacitus* of the unnatural tortures to which the christians were subjected by Nero, the fact of such a mode of death seems not improbable, although the motive brought in to explain it betrays a later sickly conception of the nature of humility, whereas the Apostles counted it their greatest honor and joy rather to be like their Lord and Master in all

THE MARTYRDOM OF PETER.

It is the universal voice of antiquity, that Peter was crucified in the persecution under Nero. Consequently, as already remarked, his death cannot fall in the year 67, as even most later historians give it, following Eusebius and Jerome,

particulars. It is related by Ambrose, that Peter shortly before his death, being overpowered by his former love of life, made his escape from prison, but was arrested and confounded in his flight by the appearance of the Saviour bearing his cross, who in reply to the question, "Lord, whither goest thou?" solemnly answered: I am going to Rome, to be crucified again!" Whereupon Peter hastily turned back and met death with joy. This tradition still lives in the mouth of the people of Rome and is embodied in a church styled *Domine quo vadis*, in front of the Sebastian gate, on the Appian way. It is one of those significant stories, that rest on no historical fact indeed but still on a right apprehension of the character in question, and to which may be applied the Italian proverb: *se non e vero e ben trovato*. To shrink from suffering was in truth a characteristic trait of the natural Simon (comp. xvi: 22, 23, the account of his denial of Christ and what Christ says to him John xxi: 18). But at so great an age he had no doubt long surmounted this feeling, and welcomed the hour, when he was counted worthy to seal his love to the Saviour with his blood and permitted to put off his earthly tabernacle (2 Peter i: 14), for the purpose of entering on "the inheritance incorruptible and undefiled and that fa-deth not away" (1 Peter i: 4), which he knew to be reserved for him in heaven.—*Schaff's Church History*.

in sickness, their Physician; in hunger their Bread; in trouble, their Consolation; in perplexity, their Counsellor; in the furnace, their Refiner; in the floods, their Rock; in assaults, their Refuge; in accusations, their Advocate; in debt, their Surety; in slavery, their Ransom; in captivity, their Deliverer; in the day, their Sun; in the night, their Keeper; in the desert, their Shepherd. In life he is their Hope; in death, their Life; in the grave, their Resurrection; In heaven, their Glory.

Let Christ, therefore, be thy ALL-IN-ALL, for time and for eternity. With the faithful martyr say, while living, "None but Christ." When dying, say, "None but Christ." Through all eternity say, "None but Christ." Let this triumphant name, "THE LORD OUR RIGHTEOUSNESS," settle every difficulty, solve every doubt, and silence every accusation. When conscience tells thee thy sins are both many and great, answer thou, "Christ's blood cleanseth from all sin." When reminded of your ignorance, say, "Christ is my wisdom." When your ground and title to the kingdom are demanded, say, "Christ is my righteousness." When your meetness to enter into those sacred walls is challenged, say, "Christ is my sanctification." When sin and the law—when death and Satan claim thee as their captive, reply to them all, "Christ is my redemption." The Law saith, Pay thy debt. The Gospel saith, Christ hath paid it. The Law saith, Make amends for thy sins. The Gospel saith, Christ hath made it for thee. The Law saith, Thou art a sinner; despair for thou shalt be condemned. The Gospel saith, Thy sins are forgiven thee; be of good comfort, thou shalt be saved.—*Rev. John Stevenson.*

CHRIST, OUR ALL-IN-ALL.

The Lord Jnsus Christ is the ALL IN-ALL of his redeemed. In every want he is their Friend. In every danger he is their Defense. In weakness he is their Strength; in sorrow, their Joy; in pain their Peace; in poverty, their Provider;

Family Circle.

Unity in Family Government.

Upon this subject of unity in family government, "The Christian Observer" says, that "in the whole community, the head of a family cannot be found, who does not know, and who will not acknowledge, that a unity, both in the theory and practice, between the father and mother of a family, is absolutely essential to the proper government of the children; and that difference in parental administration is fatal to the best interests of those who are its unfortunate subjects. Even in those unhappy cases, where an irreconcilable difference of opinion exists between the father and the mother, in regard to the best modes or means of family government, if they have any vestige of good sense remaining, or any glimmering perception of propriety, they will keep that difference to themselves. When before their children, it will be one of the interdicted subjects of conversation, and they will earnestly endeavor that the practical administration of the one shall not counterwork that of the other. What deplorable consequences must result from an open collision between those to whom allegiance is jointly due! How can children ever learn to obey, when a command issued by one parent is countermanded by the other? What salutary efficacy can there ever be in discipline, when the half-corrected child is snatched from the hand administering punishment, and the offender is left to read his present justification, and his future impuni-

ty, in the rebuke which is given to the corrector? What self-denial will a child ever learn to practice, if a dainty forbidden to him by one parent is openly or secretly given to him by the other? A state of anarchy is bad enough, in which to rear up children; but two hostile sovereigns, alternately exercising their authority, granting exemption from each other's laws, and vainly striving to enforce their own, would ruin any kingdom, though its subjects were angels."

In many instances, in matters of family government, the mother is not unfrequently seen openly to remonstrate with the father for correcting a disobedient and stubborn child. In his presence, she will even call the father cruel and unfeeling, and thus, by her improper sympathy and untimely caresses, encourage and confirm the child in its willfulness and disobedience.

When such a course is pursued on the part of the mother, no proper or efficient family government can be instituted or maintained. A mother, that will thus foolishly, if not wickedly, interfere with the father in the proper discharge of his duty to his child, must be weak-minded, deficient in proper self-government, and unconscious that she is inflicting a more serious and permanent injury upon her child, than the needed punishment of the father could possibly bring.

The father, conscious of his duty to his disobedient child, proceeds judiciously to discharge it, but the mother, looking upon all punishment and every deprivation of indulgence, as a positive cruelty to her child, and by her untimely caresses and

misguided sympathy, makes of no avail the punishment of the father, and thus leaves their children to grow up disobedient, without self-government or any salutary restraining influence over their passions.

On the other hand, it not unfrequently happens, that a judicious and faithful mother is connected with a husband whose principles and examples are anything but those which she could desire. This, though it may indeed be a trying situation, is far from being a hopeless one, and she ought not to give up in despair, but emergencies of the case should arouse her to more constant watchfulness, greater perservance and vigorous effort.

If the mother be judicious and constant in her exertions, the father's confidence in her ability to manage her family will be increased, and he will generally leave the burden of taking care of the children and their government to her.

Let a mother so situated, teach her children to be quiet and still, especially, when their father is present. Let her make every effort to train them up to habits of industry, and let her do everything in her power to render them respectful, obedient and affectionate to their father.

Such a course is certainly the best that can be adopted to reclaim the erring father. The more cheerful that home can be made to him, the stronger will be the inducements for him to draw away from pernicious influences, and refrain from the errors of his ways.

RELIGION IN THE HOME.

A little family circle, when entire, is a little community divine in its constitution and hedged about with sacredness, consisting of father, mother, children, and to some family circles servants are introduced to share its duties and promote its interests and comforts. It is important to remember that the happiness of this circle is not dependent upon its external condition. A poor family may be just as happy as one that has riches at command. It has nothing to do with rank, or luxury, or fame. People who possess these things may enjoy the happiness of home, but it is not these appendages that make home happy. Some rejoice to lay down the burden of official greatness, and retire with thankful satisfaction to the peacefulness of home; others are so bewildered by the glitter of the great world as to find the scenes and duties of home-life dull and insipid. Be this as it may, these outward things are but the stamp on the gold, they are not the gold itself. A man's genuine value depends on what he is in himself, not what he seems to be before the world; he is not simply himself there. Let me see him, not as clad in the robes of office, nor absorbed in the tumult of business; not as he appears in the brilliant circles of wealth, nor even in the assemblies of worship, but as he is at home by his own fireside—the husband, the father, mingling in the bosom of his own household; there it is you see the genuine character.

Home happiness, then, has to do with personal character. Each member of the household either augments or diminishes it. The happiness of the whole is the aggregate of the individual happiness. One jarring string spoils the harmony. It grows out of

personal qualities of each. It is not the result of circumstances or social condition, but the manifestation of personal goodness.

THE CHRISTIAN.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantages of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at the window or lie open before him in unguarded exposure, are sacred for him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bands and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable, he practices toward every man.

Correspondence.

Dear Brethren and Sisters:

On Sabbath morn, Nov. 10, amid the inclemency of the weather, we felt very desirous of meeting with God's people in the sanctuary, and after reaching there, found much to our surprise, that Bro. Daniel Snowberger, of New Enterprise, would address us. After reading part of the fourth chapter of 2 Timothy, he selected for his text these words—"Preach the word." We never had much of an opportunity of hearing Bro. S. preach, but we were deeply impressed with this sermon.

By these words we understand that the whole word of God is to be preached. This the brother tried to hold forth in gospel light. We verily must not take part of the word and preach and practice it, and consider other passages not to be observed and obeyed. Only a short time ago we were conversing upon the subject of feet-washing, when it was said that Christ merely washed his disciples' feet to show his humility, and if we only acknowledge this humility of our Savior it is not necessary that we perform the action. We do verily acknowledge that Christ showed his humility by washing his brethren's feet, but if I say I can be humble enough to wash my sisters' feet, can any one rely upon it without me showing my humility by performing the action? Certainly not.

The sermon was concluded by Bro. James A. Sell. Bro. S. preached in a school-house at foot of Ten, same eve.—Nov. 10, Bro. G. Myers addressed us at the school-house at Eldorado, from John 1: 13, "Which were born," etc. Let us diligently strive for the religion of Christ, that we may not be "born of the will of the flesh, nor of the will of man,"

but of God." Let us not give heed to perverse doctrine, but follow the words and example of Christ, that we may not be found guilty of failing in one point, and that we may win the crown of glory and sit at God's right hand, for

"Twill not be long, our journey here,
Each broken sigh and falling tear
Will soon be gone, and all will be
A cloudless sky, a waveless sea."

EMILY R. STIFLER.

Hollidaysburg, Pa.

Poetry.

What Then?

What then? I am not careful to inquire,
I know there will be tears and fears and sorrow;
And then, a loving Savior drawing nigher,
And saying, "I will answer for the morrow."

What then? For all my sins his pardoning grace,
For all my wants and woes his loving kindness,
For darkest shades, the shining of God's face,
And Christ's own hand to lead me in my blindness.

What then? A shadowy valley, lone and dim;
And then, a deep and darkly rolling river;
And then, a flood of light, a seraph-hymn,
And God's own smile for ever and for ever!

To My Mother.

They tell me human love was made
Awhile to bloom, and then to fade
Before the Autumn chill:
They tell me human love is sold—
A thing of traffic, bought with gold,
And subject to the will.

No falsehood this; and yet I own,
There is a love; one love alone,
With luster ever bright.
It runs through all the changing years,
Forsakes me not in smiles or tears,
And fills my soul with light.

That love, beyond all other love,
Unselfish, pure as heaven above,
Is thine, dear mother, thine.

What then, if clouds around me break,
The fount of joy they can not take
From out this heart of mine,

Earth's merry throng may pass me by;
Its honors from my grasp may fly

As leaves upon the blast:
I care not, if thou lov'st me still;
Thy love alone my heart can fill,
And hold it to the last.

I'll love thee till my latest breath;
I'll love thee when I'm clasped in death;
I'll love thee still on high.
While on my tide of life shall flow,
My love for thee no end shall know;
'Twill never, never die.

The Little Graves.

[*Lines selected on the death of my little nephew, who died in Upper Alton, Illinois, August 15, 1872.*]

"It's only a little grave," they said,
"Only a little child that's dead."

And so they carelessly turned away
From the mound the spade had made that day.
Ah! they did not know how deep a shade
That little grave in our home had made.

I know the coffin was narrow and small,
One yard would have served for an ample pall;
And one man in his arms could have borne
The coffin and its freight of clay. [away
But I know that darling hopes were hid
Beneath that little coffin-lid.

I know that a mother stood that day,
With folded hands by that form of clay;
I know that burning tears were hid
'Neath the drooping lash and aching lid;
And I know her lip, and cheek, and brow,
Were almost as white as her baby's now.

I know that some things were hid away,
The crimson frock and wrappings gay,
The little sock and the half-worn shoe,
The cap and its plumes and tassels blue,
And the empty crib, with its covers spread,
As white as the face of the sinless dead.

'Tis a little grave; but oh, have care!
For world-wide hopes are buried there.
And ye, perhaps, in coming years,
May see, like her, through blinding tears.
How much of light, how much of joy,
Is buried up with an only boy!

EMILY R. STIFLER.

Hollidaysburg, Pa.

OBITUARIES.

OBITUARIES.

Died, December 1, 1872, in Logan branch, Logan county, Ohio, MARY ELIZA, daughter of friend Samuel and Elizabeth Snap, age just 3 years. Disease diphtheria. Funeral preached by M. Swanger and the writer, from Job 19: 21 and Matt. 18: 3.

Also Dec. 15, 1872, in Washington township, Logan county, O. our old friend, FREDERICK SHICKLY, aged 96 years, 5 months and 11 days. Died of old age. Funeral preached by brother M. Swonger and the writer, from Psalm 103: 15, 16.

J. L. FRANTZ.

Died in the Upper Deer Creek church, Indiana, Dec. 3, 1872, MARTHA L. daughter of friend Jacob and sister Barbara Harless, aged 17 days. Funeral by the writer, from 1 Thess. 4: 17, 18.

A. RINEHART.

Died in the Lower Cumberland Church, Dec. 10, 1872, brother MICHAEL WENGER, aged 70 years 5 months and 21 days. Funeral service from 2 Cor. 5: 1-4.

MOSES MILLER.

Died in the Upper Deer Creek church, Indiana, Dec. 14, 1872, LAURA J. daughter of friend Samuel and Esther Snider, aged 1 year 8 months and 5 days. Funeral services by elder Hiel Hamilton and the writer from Psalm 99: 12.

A. RINEHART.

Died in the village of Ringgold, Md., Dec. 3, 1822, CHARLES HITESHEW GEHR, only son of John H. and Kittie Gehr, aged 4 years, 10 months and 5 days.

Another loved one has departed,
A cherub form has gone to rest!
Angel bearers his spirit wafted
To the blessed Savior's breast,
Who has said of little children—
"Suffer them to come to me."
Oh, cast on him all your burden.

Those eyes that beamed on you so fondly,
E'en when death's shadow on them fell,
Will welcome thee, kind, gentle mother,
Where grieves no more the heart will swell.
Fond parents, be your pride was lent you
To fill your hearts and home with bliss,
To win your purest love, and lead you
To seek a better home than this.

Died Oct. 19, 1872, in Balden, Jackson Co. Iowa, HATTIE, infant daughter of friend Joseph and Caroline Zook, aged 11 months and 6 days. Funeral services from Matt. 18: 1, 2, 3, by the brethren.

She sleeps! Our little Hattie sleeps.
We know that she is blest,
Cradled so soft and tenderly
On the dear Savior's breast.
Look up, ye bleeding parent hearts,
Who mourn the sweet tie riven,
And feel how blessed 'tis to have
A little child in heaven.

JOHN GABLE.

Died in the Elkhart congregation, Page Co. Virginia, November 1, 1872, our beloved sister MARY HALTEMAN, aged 60 years, 6 months and 18 days. Wife of Melbert Halteman. She

was a member of the church for a number of years. She leaves a husband and four children, with a great many near relatives and friends to mourn and feel their loss, but not to mourn as those who have no hope. She died with a bright hope of a blessed immortality. She seemed to be willing that the Lord's will be done. When the messenger death came, she was ready. She told her children in her last moments, that she was going home to a brighter world than this to meet those who had gone before. She was buried on Saturday the 2d, in a family burying-ground, near the place by a large attendance of relatives and friends to pay their respects to her remains. Funeral occasion improved by brother John Huffman and the writer.

NATHAN SPITLER.

Died, October 4, in the Upper Deer Creek church, Cass county, Indiana, Bro. DANIEL C. CRIPE, aged 47 years, 5 months and 14 days. In him the church has lost a worthy minister, and his family an affectionate husband and father. He leaves a widowed sister and eleven children (six dependent ones) to mourn his loss. The church and family truly are mourning, but not as those that have no hope. The writer, being left alone in the ministry, feels sad from the departing scene. In his dying moments he assured us he had a clear title. He said he knew it would carry him through, told us to go on boldly in the cause of the Master, that the cause is a good one. Then he bade his family and all present farewell, which was solemn indeed. He was a member about twenty-nine years; nearly twelve years in the ministry, with good prospects to be useful. He had a great concern for the church and his family. Disease inflammation of the bowels, followed by typhoid fever. Funeral occasion improved by elder Hiel Hamilton and others from 1 Cor. 15: 51-58.

A. RINEHART.

Died, in the Logan church district, Logan county, Ohio, Oct. 26, 1872, brother GEORGE SNYDER, aged 26 years, 10 months and 13 days. He leaves a kind widow sister in the church and one child to mourn their loss. He bore his sickness with fortitude and resignation, and we hope their loss is his great gain. Funeral conducted by the writer to a large concourse of relatives and friends. Phil. 7: 21.

Degraff, O.

J. L. FRANTZ.

Died, Oct. 23, 1872, of apoplexy, brother AARON BOGGS, aged 57 y. 11 m. 8 d. The deceased was attending a communion meeting, and feeling somewhat unwell toward evening, concluded to return home. He entered the hack with several others to return to his home, and when but a short distance from the meeting, he expired. His companion and several of his children were at the meeting, but none of them were present to witness his death. Stricken with grief at the unexpected tidings, they were summoned to appear at a scene to them solemn and painful. The funeral services were performed in the German Baptist meeting-house in Covington, in the presence of a large and sympathising congregation. The deceased was a worthy and devoted member of the church, and a respectable and useful citizen.—*Stillwater Valley Gazette.*

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THE GOSPEL VISITOR.

Vol. XXIII.

FEBRUARY, 1873.

No. 2.

THE LEARNER'S PLACE.

And they sat down at thy feet; every one shall receive of thy words.

Deut. 33:3.

This expressive and suggestive language occurs in the benediction Moses pronounced upon his people just before his death. The writer of the book of Deuteronomy introduces the address of Moses in which the language above quoted occurs, thus: "And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death." And among the distinguished blessings and privileges they had enjoyed, was that of sitting down at the feet of God. This position at the feet of God was that of a learner. In the evangelist's narrative of Martha, it is said, "And she had a sister called Mary, which also sat at Jesus' feet, and heard his words." Luke 10:39.—And Saul of Tarsus was brought up "at the feet of Gamaliel."

There seems to be in these cases a reference to a custom among the eastern nations of the master sitting in a higher seat, while the scholars occupied a lower seat, and sat at the feet of the masters. And while the highly-favored Israelites were permitted to sit at the feet of God to receive the words of the "fiery law," we who are permitted to live under the christian dispensation, enjoy the blessed privilege of sitting with the humble and devoted Mary at the feet of Jesus. And let us see what

this position at our Lord's feet implies. But

1. Let us see who Jesus was.—Isaiah describes him thus: "His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." Isaiah 9:7. He is said by Paul to be the "power of God, and the wisdom of God." 1 Cor. 1:24. He is a Teacher, bearing with him the credentials of heavenly authority, as affirmed by a distinguished ruler of the Jews, who said, in addressing Jesus, "Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him." John 3:2. He is honorably referred to by John the Baptist in the following suggestive language: "He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth. . . . For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him." John 3, 30-34. He comes from above—he is of a heavenly origin. He testifies to what he has seen and heard—he speaks from experience, and from a personal knowledge of the things about which he speaks and testifies. "In him are hid all the treasures of wisdom and knowledge," says Paul. Col. 2:3. The same authority fur-

ther testifies of Jesus, and says, "In him dwelleth all the fullness of the Godhead bodily." (v. 9.) So when Mary sat at the feet of Jesus, she occupied a place no less glorious, honorable, or desirable than that occupied by the highly-favored Jews who sat at the feet of God.

As we all need divine instruction to make us wise unto salvation, at the feet of Jesus, with the humble Mary, we all should be found. But can we sit at his feet now, since he is no more in the world? And is he no more in the world? Did he not say to his disciples, "I am with you alway, even unto the end of the world"? And when Paul said, "Who shall ascend into heaven? that is, to bring Christ down from above: or who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," (Rom. 10, 6-9) did he not mean that the essential and needful power of Christ is still present in the world to afford instruction and help to all who feel their need of him, and who will take their place at his feet as disciples or learners? It is true, he is not here in the world with his bodily presence, but he is here spiritually. We have his throne of grace on which he sits, to approach; we can enter his house in which he dwells; we have his word through which he speaks to us, and we have his ordinances through which he

manifests himself to us, and we have his promise that where two or three are gathered together in his name, that he will be in the midst of them. And so we enjoy the blessed privilege of sitting at his feet, to hear his divine instructions, and to profit by his heavenly lessons.

In his ability to teach, we may have the utmost confidence. He is the personification of truth itself, and therefore can not be mistaken upon any subject upon which he imparts instruction. He knows every thing, and he knows it thoroughly. But he does not only possess a perfect knowledge of every thing, and a peculiar gift for imparting instruction, but he can even impart a capacity for learning, even where this is wanting in his scholars. He opened the understanding of his disciples, who were not the most apt learners of divine truths, to understand the scriptures. Luke 24: 45. As he could make the blind to see, the deaf to hear, and the lame to walk, and even the dead to live, so he can impart capacity for understanding. He renews his disciples in the spirit of their mind, gives them a new heart, and writes his laws in their minds. He knows what is in man, and consequently he knows all the infirmities that beset his disciples, and can suit his illustrations and explanations to the cases he is endeavoring to instruct.

But there is something very winning in the manner of our Lord's teaching. There is often something cold and even repulsive in teachers, and in their presence their scholars are timid and bashful, and feel

afraid to ask their instructors for information, though they may feel they much need it. But the heavenly Teacher, at whose feet we are permitted to sit and learn, is condescending, patient and forbearing.

"The bending angels stoop'd to see
The lisping infant clasp his knee,
And smile, as in a father's eye,
Upon his mild divinity."

He will condescend to teach beginners in the school of salvation the very alphabet or first principles of Christianity. Some of these are thus stated by Paul: repentance, faith, doctrine of baptisms, laying on of hands, resurrection of the dead, and eternal judgment. Heb. 6, 1-2. He gives line upon line, and precept upon precept, here a little and there a little, as the learner is able to receive it. He said to his bearers, "Learn of me, for I am meek and lowly of heart." This was as much as to say—Be not deterred from approaching me, or entering the list of my disciples, because I am Israel's King or the world's Savior. With my royalty and majesty are blended love and compassion to the ignorant and guilty whom I have come to seek and to save. I am the Son of man, as well as the Son of God, and can weep and sympathize with the suffering, as well as receive the homage and worship of angels.—"The common people heard him gladly," for he stooped to converse with them, and waited to hear their tales of woe.

And how precious is the knowledge he imparts!

"Christ came from heaven; of heaven he spoke;
To heaven he led his follow'r's way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day,"

"In my Father's house are many mansions," said he, when instructing his disciples. And when an interest had been awakened in their minds in relation to those heavenly mansions, then he pointed them to himself, and said, "I am the way."—And in the beautiful and explicit language of one of his prayers, he says, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." And it is at the feet of our Lord, where the humble Mary sat, that we must sit with the humility and teachableness of a child, if we would learn the true import of his teachings. And if we would bring with us to the oracles of God when we search them as we search for hidden treasure, this simplicity, docility, and humility of mind, implied in sitting at the feet of Jesus and at the feet of God, we should experience a progress in divine knowledge which a man of letters, and the mere critic, never experience. Then would we have that experimental and scriptural knowledge of the divine character, which is said in the language of our Lord above quoted, to constitute eternal life!

Paul was brought up at the feet of Gamaliel, and he was a successful student there in acquiring the learning that was there taught. And although he did not despise science, he valued the knowledge he obtained under the teaching of Jesus so much higher than all other knowledge that he exclaims, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of

Christ Jesus my Lord." Phil. 3: 7, 8. This knowledge is indeed life eternal. Other knowledge may puff up, but this edifieth.

We need not be strangers to God, nor to the covenant of his grace.—Neither need he be a stranger to us. It is not his will that we should wander through the world as children without a father, or as sheep without a shepherd. It is his will that we should come to the knowledge of the truth and be saved. At the feet of Jesus, or in the humble and teachable state of mind which that position implies, that knowledge is obtained. Here at the feet of Christ, or in him as a disciple, the Father meets us, welcomes us to his arms, and to all the blessings of redemption. Reader, it is your privilege, whoever you may be, to sit at the feet of Jesus and enjoy the advantages of his teaching. But to do so, you must humble yourself and renounce the world. And if you thus humble yourself as a learner at his feet, in due time you shall be exalted to his throne and reign with him.

J. Q.

Invention gives to labor an impetus exceeding the philosophic dreams of yore, yet human life is not regarded amid the din and bustle of mechanical industry hurling its thousands to eternity without a moment of warning. Art, twin sister to invention, regales the eye with every novelty in mechanism, architecture and nature. She spreads her fair fingers in museums, temples, churches, houses, books, pamphlets, albums, even in the bible.

But the chief art of the day is the art of living well without work.—Science is much concerned about the age of the earth as developed by its geological formation; about the primeval state of man, how long and by what means he gradually developed himself from an orang-outang into a perfect man. The safety of the globe we live on is a fruitful source of scientific investigation. Does light reach us from the sun by radiation or undulation? If the wave hypothesis be true, science declares all nature must collapse in a succession of concentric collisions and conflagrations, until somewhere in the far-off ages to come, light will go out, the universe will be void, and all things will cease to exist.

Cold, cheerless, Godless science! At times the astronomer fancies his glass reveals the approach of a distant star with the velocity of many miles a second, and he calculates the time the earth will be habitable before it be annihilated by the appalling collision. Quite recently it has been discovered that the sun at times emits prodigious tongues of flame, thousands of miles in length, with such exceeding velocity that

For the Visitor.

A GLANCE AT THE PRESENT STATE OF THE WORLD.

The world moves in art, invention, science and crime. It moves by impulse rather than reason, by applause rather than charity. A city is swept by a conflagration, and the world responds with charitable contributions; millions famish for bread on the plains of Persia, and the world makes no effort to mitigate their sufferings.

the earth is in danger of being licked up in a moment. Thus God and the bible are ignored by modern scientific speculation.

The world evidently advances in crime. True, the dark ages are past; heathenish idolatry no longer asserts its sway over civilized communities; but murder, suicide, robbery, divorce, prostitution, enlightened debauchery, infanticide by abortion, were never so prevalent in high circles.

The religious world also moves, but its motion is more truly retrograde than onward. Popery has lost its prestige and power, and protestants are fighting the old battles of Rome over again. The missionary goes to teach the heathen with the bible in one hand, and the sword in the other. In England and other European countries, the church is supported by state, and the highest ecclesiastical dignitaries have also the highest power in the state. This is protestantism on the road to Rome. In the United States no single denomination has had either prestige or power to demand a union of church and state; and a concerted action is wanting on the part of the churches aspiring to that power, before it will ever be effected in this country. The "associations for the promotion of holiness," held in different parts of the United States within the last few years, and participated in by different leading denominations, bear a remarkable feature of a move in that direction. Jarring, discordant elements before God and man, they would come together and agree to disagree.—Amid all the confusion arising from sectarians, creeds, and disciplines,

the bible, the true witness, goes forth in its purity, being faithfully translated into all the principal languages and sent out into the different parts of the world. God is thus faithfully represented among the nations, by his written word, if not by his ministers.

The researches of the American Bible Union on the subject of baptism have forever settled that long disputed point to all candid, unprejudiced minds. Whatever theologians may think will do for baptism, it is a remarkable fact that no translator has ever ventured to render the words, *bapto*, *baptizo*, by sprinkle or pour. All the advocates for aspersion hitherto have acknowledged immersion to be valid. This, however, is now denied by some who are unable to sustain the position such acknowledgment forces them to take. Some are even so rash as to declare that immersion can not be found in the bible, the evidence of the learned world to the contrary notwithstanding. The position of protestants who try to sustain sprinkling and pouring, to the exclusion of immersion, is pitiable in the extreme; they claim not the power to change immersion to sprinkling, as the catholics honestly confess they have done, and had the power to do, and then in face of all the evidence, sacred and profane, they would shift the difficulty by denying that immersion is baptism at all. As it stands before the world now, it no longer presents a field for controversy.—The advocates of aspersion fail to meet the overwhelming evidence produced by the defenders of immersion. They are well aware that

the secret of their power in propagating their faith lies in rocking their hearers to repose in the cradle of carnal security, and not in provoking debate.

Pedo-baptists are driven, or rather have suffered themselves to float, into a position wholly inexplicable, and which presents an enigma the wisest among them will ever be unable to explain. They hold the position that baptism is not essential to salvation, and then claim that infants, in order to enjoy the benefits of salvation, must be baptized.

Universalists believe that all will be saved, yet they take all the trouble to spread their doctrine as though the salvation of the world depended upon accepting the faith they teach. Equally unreasonable is the action of those who hold the doctrine of election and reprobation and zealously herald their views from the pulpit and through the press. In the one case, if all will be saved, reason would say, fold hands and keep quiet. In the other, if it be decreed from eternity that certain individuals shall be saved and all others lost, why preach? (As though it were possible to change the decrees of Jehovah!) Thus have erroneous ideas, descending from father to son, become so ingrained in human nature, that reason is dethroned; and for the light of truth, creeds, disciplines and the acknowledged heads and founders of churches are consulted as authority. Like the churches in Europe, by such glaring corruption, creating an atmosphere for the spread of atheism within the last decade, so these and similar organ-

izations are destined, at no distant day, to become the infectious element for the spread of infidelity throughout the land.

All things move, and the end approaches. Power is beginning to usurp the place of reason. Error exposed to the piercing rays of truth, will resort to physical force to hold its sway. Already do we hear from the pulpit the declaration charging the translation of the scriptures into plain English to be the work of the adversary. Such characters, unable to stand in debate against the unfolding of the truth, as developed by the researches of the learned through the annals of the church and by the critical translation and interpretation of the sacred text, (and having their own platform knocked from under them by their own weapons, and thus rendered powerless in meeting and sustaining the charges they make against the faithful translation of the scriptures,) would employ secular power in forcing the world to accept their views independent of that reason with which God has endowed them.

As invention and the arts advance in the world, political and religious (?) so faith in God and his word is departing from the minds of the people. Where is now the faith and patience of the saints that once withstood fire and sword, the spoiling of their goods, the confiscation of their estates, and with unfaltering trust forsook all that they might win Christ? Where is the faith that would cause the ravens or even angels to bring food to the servant of God of the nineteenth century? What mean these asso-

ciations, societies and companies, organizing in all parts of the country with the ostensible purpose of aiding the great mission of the Gospel? Is not this the work of the enemy to weaken the faith of the servants of God and even to destroy? What organization need we outside of the strongest? God is in the midst of thee, O Zion! whither wouldest thou go for protection? When the Son of God comes will he find faith on the earth?

Already the prophetic cry of "peace and safety" is on its mission through the world. The inauguration of universal peace among the nations by all the great powers, has been in contemplation for some time. Safety is what is sought by all organizations outside of the church. Safety in the possession of worldly goods, independent of the will of Providence, is a fruitful source of petty organizations "making merchandise of you" and laying the foundation for that repose which will only be disturbed when the last day will come with "sudden destruction."

D. H.

For the Visitor.

REMARKS ON MATT. 19: 23, 24.

In order to learn the import of the above words, it will be necessary to examine their context. By comparing the corresponding texts as recorded by Luke and Mark, we learn that there was a certain "young man," a ruler, who had great possessions, and "was very rich," that "came running, and kneeled to Jesus, and asked him, Good Master, what shall I do that

I may inherit eternal life? Jesus answered him, if thou wilt enter into life, keep the commandments." In answer to the query of the rich young ruler, Christ named the commandments, to which the young man replied, "all these things have I kept from my youth up; what lack I yet?" This no doubt, was only self-justification, as the sequel plainly proves, and Christ knew it, for he answered him, "If thou wilt be perfect, go sell that thou hast and give to the poor." Could this young man have loved his neighbor as himself, and yet be sorrowful, sad and grieved when Christ requested him to give to the poor? The gospel was not then written as now, and in order to receive the benefit of Christ's gospel, it was necessary for him to sell *all* that he had—in that Christ traveled from place to place—so that his riches could be used. Christ did not require him to give *all* to the poor, if so, he would have told him to give *it* to the poor, but *it* is not mentioned. This view being correct, could the young man have loved his neighbor as himself? Reason says no; conscience answers no.

It is said that there is a saying among the Jews that this rich man was the one Christ referred to when he said there was a certain rich man, etc. at whose gate Lazarus was laid. Let that be as it may, one thing is certain, namely, that Christ considered the young man's condition a very hopeless one, unless the divine power be displayed in his behalf. Christ says, "verily, I say unto you, that a rich man shall hardly enter into the kingdom of Heaven."

When the disciples heard this saying, they were astonished at his words; therefore Christ adds further, "how hard it is for them that trust in riches to enter into the kingdom of God." And to show them the condition of such, Christ adds, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," or as Luke has it, "a needle's-eye."

As some remarks have already been made on the above words, I hope the readers of the Visitor will compare those views with the views I may now present, and all with the word.

I used to hold the views on this passage that have been given in the December number of the Visitor, but do not now. It is true, as the writer stated, that there were gates that were called "needle-eyes," because of their being shaped like a needle's eye, but there is no argument or analogy between the expressions a needle-eye, and the eye of a needle, or a needle's eye; and if Christ had had reference to those gates, he would have used language conveying the fact. A camel to pass through the eye of a needle, was a mode of expression common among the Jews, and always signified a thing impossible, and this was the understanding that the apostles had of the expression, as we infer from their question, "who then can be saved?" and Christ's answer, "with men this is impossible." And as the writer has proven that it is possible for men to take a camel into or through a needle-eye, by unloading him, and making him kneel, we infer that

Christ's words stand against his views, for he says himself expressly, that it is *impossible with men*. So then Christ could not have had any reference to those needle-eye gates, but to what he says, namely, a needle's eye or the eye of a needle. This would be impossible with men, but not with God, for with God all things are possible.

I believe that it would be just as possible for man to put a camel through a needle's eye, as it would be for him to create an arm or a world. God has done the one, and can do the other; but man can do neither. Conversion, regeneration, etc, is the work of God; although he may use man as an instrument in his hand.

Blessed be God, for he can work in us, both to will and to do, of his good pleasure. He can make a saint out of a sinner. God can cause to fall and then raise again. He can form anew. God is omnipotent.—God *alone* can take the love of the world out of the human heart, and we know that as long as the love of the world dwells there, the love of the Father is not there.

"The love of money is the root of all evil," or as the Germans render it, *a root*. And as coveting after money has caused some believers to err from the faith, it is no wonder that it will keep the unbeliever from believing. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—There is but one who can save us, and as long as man trusts in his *own* riches or power, he will never come to Jesus, and put his trust in him, and as a consequence can never be saved.

A man must first humble himself, must first forsake all that he hath, and become *poor*, before he will seek the help of the Mighty One. Who are the rich Christ referred to? Is my neighbor rich because he has so many hundreds more than I? Not unless he gets all he can, saves all he can, and then keeps it all to himself, and sets his heart thereon. Therefore if riches increase, set not your heart thereon. Trust not in uncertain riches. It was *this* chord that Christ touched when he told the young man to give to the poor. It is this laying up earthly treasures, and hoarding them for our god—no, but our idol—that is the great root of evil that omnipotence alone can sever. It is not possible for a man to serve God and mammon. Money is not so bad as some seem to think, but the *love* thereot is. Therefore says Christ, “how hard it is for them that trust in riches to enter into the kingdom of God.” All the human power that dwelt in the Eastern world in the time of Saul, could not have forced him into the kingdom of God. But, thanks to God, the Lord could do it.

This reminds me of the deplorable condition in which man dwells when out of Christ. Is there one who doubts the fact that it would be easier for a camel to go through the eye of a needle, than for a man to enter the kingdom of God, independent of the assistance of the divine power of God manifest in the flesh? These things should cause the rich, as well as the poor, to flee to Christ, “for there is none other name given under heaven whereby man can be saved.” Let none doubt, for all power is given

unto him in heaven and in earth, and he that cometh to him, he will in no wise cast out, for he will have all men to be saved, and to come to the knowledge of the truth; therefore come unto him all ye ends of the earth, and be ye saved.

The camel and needle's eye reminds us of something that is impossible with man, but possible with God. And as a camel can be forced through a needle-eye gate, Christ could not have meant those gates. His words, as well as the context, show that he meant a needle's eye, and nothing else.

NOAH LONGANECKER.

LETTER TO ELD. A. J. WELTON.

MOULTON, Iowa, 1872.

DEAR FRIEND:

In fulfillment of my promise to you, as to the key to the question “Did Christ eat the Jews’ passover the night of his betrayal?” I have concluded that if I were to give you a mere reference to the passages of scripture that I believe reveal the matter, I might perhaps be misunderstood. Therefore I will write them out as briefly as I can, so as to give you a full understanding of them.

I take the negative of the question under debate. It is true that the meal that Jesus ate with his disciples that night *seems* to be called the passover — But we feel as though we might deny that with more show of sincerity than was displayed in several instances during the debate we have listened to during the last few days. But we do not think it necessary to the success of our position. You will agree with me that we must give equal credence to all the

sacred historians unless it can be fully proven that there are interpolations in their narratives.

With this view before us we start out. We begin with the law of the Lord concerning the passover. "On the fourteenth day of the first month is the Lord's passover, and on the fifteenth day of the same month is the feast of unleavened bread; seven days ye must eat unleavened bread. On the first day ye shall have an holy convocation; ye shall do no servile work therein."—Leviticus 23:5-7. This gives us three points to be noticed.—First, the fourteenth day is the Lord's passover.—Second, the fifteenth is the first day of the feast.—Third, it is a *Sabbath*.

There could be no deviation from this law without incurring guilt (Numbers 9:13) except in case of unavoidable defilement or being on a journey. The persons thus prevented from eating at that time must eat on the same day the following month (Numbers 9:10,11)—The lamb was both typical (1 Cor. 5:7) and commemorative (Ex. 12:26-27)—typical of the character and death of the *Lamb of God*—of his purity, meekness and innocence. It was to be without blemish. (Ex. 12:5). It was commemorative of the deliverance of the Lord's people from the grievous bondage and servitude of Egypt (Ex. 12:27). It was typical of the deliverance of the same people from the curse of law (Gal. 3:18) and the world from the galling effect of Adam's sin (1 Cor. 15:22).

Hence it pointed backward and forward (Ex. 14:9). It pointed to the character, the purpose, and the time of the *sacrifice* of the Lamb of God (1 Peter 1:19 and 2:18). Having premised this much, we now examine the evangelists. We discover that there was a Sabbath followed the day of the cruci-

fixion (Mark 15:42, Luke 23:54, John 19:31) which as we have seen must be according to the law (Levit. 23:7-15). We learn from Matthew that Christ was crucified on the day of the preparation. (27:62) Mark says, "the preparation, that is the day before the Sabbath." (15:42) Luke says it was "the preparation, and the Sabbath drew on." (23:54) John says it was "the preparation of the passover (19:14) and that the next day was "an high day" to the Jews (19:31); also that it was the Jews preparation day. (19:42.) Hence it was the day that "the passover must be killed"—the day before the Sabbath—the fourteenth day of the month Abib. He died at 3 o'clock—the ninth hour—(Mark 15:25) the hour at which the lamb was to be slain. Ex. 12:6.

Not a bone was broken. Ex. 12:46; Num. 9:12. Hence he was the perfect fulfillment of the type (1 Cor. 5:7) and of the law. Matt. 5:17. That this is correct scarcely needs further proof.—But we wish to make it plain, therefore we take up another line of argument. We hear the Savior say, "Destroy this temple, and in three days I will raise it up." John 2:19. "The Son of man must suffer," etc. "and after three days will rise again." Mark 8:31. "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. Paul says he rose the *third day*, according to the scriptures. 1 Cor. 15:4. The two first quotations are prophetic, the last is historic. He rose on the *first day of the week*, early. Mark 16:9. According to A. Clarke, "three days and three nights should be rendered three evenings and three mornings." We now count back three evenings and three mornings, and it brings us to

Thursday for the crucifixion and burial of our Lord, thus proving that it was on the fourteenth day of the month. Friday was not the *weekly* Sabbath. Hence the Sabbath spoken of by the evangelists must be the holy convocation of Leviticus 23:7, the fifteenth of the Jewish month Abib, which again places the crucifixion at the precise time when the lamb must be slain. Ex. 12:6. It was expressly agreed among the elders that Jesus should not be "killed on the feast day, lest there be an uproar among the people" (Mark 14:2) and thereby the Sabbath be profaned. How shall we account for the fact that Mary Magdalene and the other Mary did not go to embalm him (Mark 16:1) until the third day, except by the fact that two Sabbaths fell together, it being unlawful for them to handle any dead body on either Sabbath.

Thus we have proven from the written testimony of the four evangelists and the law that Jesus was crucified on the preparation day—the preparation of the passover—the day before the holy convocation. Hence John calls the next day an high day. 19:31.

We now pursue another line of proof which is found in the identity of two suppers recorded by the evangelists.—We will show that the supper John records in chapter 13, is the same as that of Matthew, Mark and Luke—commonly denominated the passover. We presume it is conceded that the supper of John 12 is *not* the same as that of John 13, as it is plain that *after* the supper of John 12, and *before* the supper of John 13, Christ went to Jerusalem. John 12:12. But lest it might be supposed that they are the same, we will investigate. Matthew says of the supper in Bethany, "There came a woman having an alabaster box

of ointment, very precious, and poured it on his head; the disciples had indignation, saying, to what purpose was this waste? it might have been sold for much, and given to the poor. . . . Jesus answers, ye have the poor always with you. . . . She wrought a good work on me in that she poured it on my body; she did it for my burial. 26:7-12.—Mark tells the same narrative, but gives the *kind* of ointment and its probable value. Mark 14, 3-8. John seems to have aimed to supplement the others, and tells *who* poured the ointment on his body, and says she poured it on his feet, and gives the quantity, and who it was that murmured, and the value of the ointment. John 12, 2-8. We then have a complete history of the whole transaction. This identifies the supper of Matt. 26, 7-13 and Mark 14, 3-9, with that of John 12, 2-8. These were *two* days before the feast of the passover. Mark 14, 1-3.

We now turn our attention to the supper of the following evening, and will show that notwithstanding Matthew and Mark seem to call it passover, it was on the following evening, and not *two days after*. John 13:1 In order to do this we must identify it with the supper of John 13, at which the traitor was made known (v. 26). And as they did eat, he said, verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say, Lord, is it I? He answered and said, he that dippeth his hand with me in the dish, the same shall betray me. 26, 21-23. This did not identify the traitor, because Mark gives it, "It is *one of the twelve* that dippeth with me in the dish," (14:20) showing that they were all dipping with him in the dish. John clothes the same idea in different lan-

guage, saying, "he that eateth bread with me hath lifted up his head against me." 13:18. They require something more definite! Therefore Peter beckons to John "to ask him who it should be." He answers, "he it is to whom I shall give a sop when I have dipped it."—John 13:26 While these things were being enacted, Judas, seeing the crisis approaching, and cowering under the certainty of being pointed out as the man, consummates his hypocrisy by asking, "Master, is it I?" Matt. 26:25. At the same moment, Jesus hands him the sop, (John 13:26) and announces the startling declaration "Thou hast said." Judas, unable any longer to bear the reproachful frowns of the eleven, immediately goes out (John 13:30) under the Master's injunction "what thou doest, do quickly." John 13:27. But it is said the disciples did not understand the matter and thought that Jesus had commanded Judas to buy such things as they had need of against the feast. John 13, 28-29. They did not know what important events were to transpire that night. But Jesus knew, hence, "what thou doest, do quickly."

No such things are recorded as having taken place at the supper in Bethany. Luke does not give the designation of the traitor, but says they began to inquire among themselves which of them it was that should do this thing 22:23. If we presume that the supper of John 13 was in Bethany at the house of Simon, and that Jesus dipped the sop and gave it to him saying, "thee it is," why do they now inquire among themselves who it should be? Such a thing would indeed be unaccountable. But it is assumed by some that the supper of John 13 is the same as that of John 12, because Luke says that "Satan entered

into" Judas before he went to commune with the chief priests, (Luke 22:3) and because he went from the supper in Bethany (Matt. 26-24); because John in his 12th chapter says nothing about the devil entering into him; also because John 13:1 says "the devil having now put it into the heart of Judas to betray him," and because when Jesus gave him the sop, he "entered into him." 13:27. But John 12:6 says "he was a thief."—Hence he must have stolen previously. Hence the devil was in him before, because he could not have stolen unless the devil was in him. But when Jesus reproved him for his covetousness, he became angry, hence the devil entered into him. When Jesus gave him the sop he again manifested his displeasure, hence satan entered into him.

"Having now" (John 13:1) is in the past tense, therefore has reference to the determination of Judas the previous night to betray the Master. Again—why should it be thought necessary or even probable that John should give a partial history of the supper in Bethany and connect it with events of the next day and then again recur to the supper of Bethany? We see no reason for such an assumption. And why should he so closely connect his narrative of events from the going out of Judas to his apprehension, if two days and the passover intervened?

Why did the Jews refrain from going into the judgment-hall "lest they be defiled but that they might eat the passover" (John 18:28) if the passover was already eaten? Why does John say it was the preparation of the passover, when Jesus was before Pilate and only three hours before he was nailed to the tree? 19:14. Why were the Jews so particular about the proper

observance of the next day if it was not the *lawful* day of the holy convocation? 19:42. We have seen that the supper at Bethany was two days before the feast of the passover; that the supper of John 13 was the same as that commonly called the passover; that it was *before* the feast of the passover. John 13:1. Hence that it was the night after the supper at Bethany that Judas goes from the supper of John 13, and the same night seeks Jesus in the garden, where he is apprehended. Hence he could not have eaten the Jews passover that year. 13:30 to 18:2.

We will now notice a few other matters connected with this question. It is said that when Jesus observed any provision of the law, he observed it to the letter. Granted. We ask then did the priests sprinkle the blood of the lamb at that time? Were the houses of the apostles all "next to" each other? Were their families present? (The lamb was to be roast with fire not sodden with water. Ex. 12:9.) What did Jesus dip the sop into? Did they go through the ceremony of asking and answering questions concerning the purpose and origin of this feast? Ex. 13:8.

It is useless to assume that the Jews were not on time with the passover that year, for "in the beginning of months ye shall blow with the trumpet (Numb. 28:11) and they were able to tell the very day on which the new moon could be seen." And we venture the assertion that there is not on record a single instance in which they kept the passover on the wrong day of the month. When it was not kept on the proper day of the month, it was not kept at all, 2 Chron. 30:15 and 35:1.

It has been shown by astronomical calculations that in eight years begin-

ning with A. D. 29, there was but one year in which the full moon fell on Thursday, which was A. D. 30. (Thurman's Chronology, page 194.) Since we have seen that Jesus must have been crucified on Thursday; that there was but one year between two given dates of which Christ must have been crucified that the full moon fell on Thursday; that he was crucified on the preparation of the passover—the day before the "paschal Sabbath"; that the Jews had not eaten their passover (John 18:28); it proves both the year and day of the crucifixion. Since we have seen that the passover must be at the full moon; that the Jews always announced the beginning of the month by the blowing of the trumpet; that they knew precisely when the full moon would occur; that whenever they kept the passover they kept it at the full moon; it proves that he was crucified A. D. 30, on the fourteenth day of the Jewish month Abib, consequently he did not eat the Jews passover that year.

But what is to be done with Matthew 26:17? "Now on the *first day of the feast of unleavened bread*, the disciples came to Jesus, saying, where wilt thou that we go and prepare for thee to eat the passover?" We have already clearly seen that the first day of the feast of unleavened bread always fell on the day following the killing of the passover; that the day on which the passover was killed was called the preparation; and that Matthew himself says that it was the day following the preparation that the chief priests and pharisees desired Pilate to make the sepulcher sure.—27:62. There is a discrepancy in Matthew's history as rendered by the translators, and since the first day of the feast would place it after the proper time, we must conclude that there is an interpolation here.

When we consider the fact that the translators did sometimes insert words not found in the original, and that such words are usually distinguished by being placed in *italics*, by examination of the text there remains no longer a doubt on this matter. Since such discrepancy does exist in our version it becomes our duty to examine the question carefully and critically, guided by reason and all the circumstances connected with the case, and accept that which is most in harmony with the facts, the world to the contrary notwithstanding.

G. B. REPROGLE.

APPENDIX.

"The law was a shadow of good things to come." Hence the bondage of the Jews in Egypt was a figure of the bondage and servitude of the sinner to the propensities to sin. Their liberation was typical of the liberation of Adam's posterity from the bondage of sin. The journey in the wilderness was a figure of the trials, temptations and adversities through which the christian must pass. The lamb was a type of the sacrifice necessary to satisfy the demands of justice. The time of the slaying of the lamb indicated the *day* of the year and month that Christ should be slain. We can not for a moment conclude that the time of the crucifixion was a mere matter of chance.

Hence if the sacrifice of the lamb was a type of the sacrifice of Christ, the *time* was also typified. Jesus says, "my time is at hand." Matt. 26:18 "For this cause came I to this hour." John 12:27. Showing that the hour was predetermined. By a careful examination of types and prophecies (Dan. 9:12) it is very plain that the *time* was predetermined, as well as the *manner* in which it should be done. Isaiah 53.

A LETTER.

My dear daughter and fellow traveler to the bar of God: Your letter of inquiry is before me, asking me to answer several questions which by the help of God I will try to do. The first question is our reason for leaving the Methodist Epis- copal Church and joining the German Baptist (dunkard) Church? Answer. As you may not know my warfare in the M. E. Church, I will give you a short history of it. Twenty-nine years ago last month I joined the M. E. Church, and did all I could to keep the church in its primitive state. The first year they urged me to lead a class. They gave me sixteen young converts (girls) in my class, and I fitted up a room in my house, and I did all I could to keep them in the narrow path of duty. (I will here state that I would not agree to take charge of the class till all the officials, eight in number, agreed to stand by me to keep my lambs in the narrow way.) Well, things passed on smoothly for some time, and finally the wolf entered my little flock—two of them came to class meeting with artificials in their bonnets, which was then against the rules of the church. After dismissing my class, I privately asked them to stay after the rest left. I preached them a little sermon against pride, and they put off their superfluities. This did not suit the mothers of the children, but soon the wolf came again and I brought a charge against them before the church, and had a test of the officials, and they all flew the track—all but one local preacher. So I delivered my class book to the officials, and told them that I was not the right man to suit them, and that they might make a tool of me in secular affairs, but when it came to church affairs I would not prostitute the church. I told them I would remain in

the church as a drone, and I am sorry to say that I have only to truly been a drone in the church for twenty-seven years, and the good Lord has spared my unprofitable life to the age of three score years.

Now, I will give you my reasons for leaving the M E Church. Last year I was at a funeral in Girard. The man that was buried was a Free Mason, and was buried according to the rules of Free Masonry. They marched through the streets with their regalia on, and the Holy Bible put on clasps and open and carried by an avowed infidel at the head of the procession. Marching to the church, they blew the trumpet on the highway, and the corner of the streets to try to make the people believe that they are governed by that sacred book the Bible, with a conglomerated set of human beings following including infidels, drunkards, and professed ambassadors of Jesus Christ, (I say shame on the latter part,) also, lay church members, and furthermore they include part of all Christendom as members of their order. The test to join the order is they must say they believe in a God. Now, the Jews and Mahomedans and some infidels will say they believe in a God, but they deny Christ. The law of Ancient Freemasonry as it exists here is they dare not say or do anything in the lodge to offend a brother Mason, therefore, they dare not pray in the lodge in the name of our Savior Jesus Christ without transgressing the laws of the order, or they will offend some of the brethren, the Jews, Mahomedans or their Infidel brethren. Now, they will tell you that they do pray in their lodges in Christ's name, but that don't exonerate them; when they do they transgress their vows and oaths, for they have vowed or sworn to conform to

the Ancient order of Masonry. The Odd Fellows are nearly the same. They have all kinds of vanity and idolatrous emblems in their lodges as well as the Masons, such as skull bones, thigh bones, coffins, serpents, &c., &c., and they have any amount of idolatrous novelties in their secret abodes. Now, I want you to understand my position fairly. When I am talking of societies or churches I am not speaking of single individuals, but the order and laws of the societies and churches. Several of the charges against these societies, carrying the Bible by an Infidel is sacrilege. Carrying on as they do in their lodges and burying their dead, is idolatry. Their regalia is vanity. In Odd Fellows manual, I think page 366, you find that a solemn occasion of burying their dead, they have their address and prayer laid down to repeat after the dead are deposited in their last resting-place, and the same place says you may omit them if you want to, but it is unlawful to substitute any other address or prayer. Why is it unlawful? I think it is because they fear they might pray in Christ's name. I am fully persuaded that these secret institutions are anti-christian. The above is one of the reasons that I can not fellowship those that uphold and fellowship those anti-christian institutions. Whenever we willingly and knowingly do we are guilty partakers of those evils as they are anti-christian. I presume you are aware that the majority of Methodist preachers belong to one or both of those orders. Our preacher here belonged to both. The dunkards make it a test of membership I agree with them. You can not be christian and anti-christian at the same time. You can not serve God and mammon. You ask whether

I don't think as far as dress is concerned it has little to do with us in comparison of some other sinful acts, and again you say some people are proud of their dress, some of their fine houses, some of their fine farms, and some of their fine horses. Farms and houses are not superfluities, but you put them on. You again argue that pride does not consist in fine dress. You say it is not the outward appearance, it is the inward feeling. You say you once had a notion to join the dunkard's church, you thought they dressed so plain. Now my dear daughter, if you have been converted different from that of plain dressing it was not of Christ's spirit, nor did you find any thing in Christ or the apostles' teaching that will teach you that will uphold superfluity of apparel. You will find by my argument that I am opposed to the different churches, including the M. E. Church from apostatizing from its old land mark and you know that I always was opposed to superfluity of apparel. You can well remember when the hoops came in fashion, and started as they were in the sinkpit of infidelity, in Paris, France, by the profligate Empress to hide a natural deformity. I warded them off for several years out of our family after all the neighbors and church members wore them, you and your sisters went to church without them. Now when you say that I raised you a Methodist, you must include the advise I gave you. I always tried to influence my children to be christians. Your oldest sister joined the dunkard church some twelve years ago, and you never heard me say a word against it, but I said amen to it. One thing is strongly advocated by many of the different church members. No difference how you dress, so that your heart will be right. Now I have al-

ways opposed that doctrine. The true doctrine is, you shall know a tree by its fruits. Now if you would see a show case in town with saddles and bridles in it, you would not go in to buy dry goods, or a sign of boots and shoes, you would not go in to buy a handsaw, or a scoop shovel. Now I claim that they are not generally false signs—the majority of them are true. Therefore you shall know a tree by their fruit. When I was a boy the lewd women could be distinguished by their dress and superfluities, they were true to their avocations. But when professed christians want to carry the mark of lewd women in their signs and Christ's spirit in their heart, it is a fair contradiction of every doctrine in holy writ. I would say to you never advocate the doctrine of no difference of the outside if the heart is only right. I always claimed that doctrine did not emanate from Christ. You may think I am talking a great deal on pride and superfluity of apparel, because it is one of the different reasons that left the church swimming down stream with the kingdom of this world. To show you how the M. E. Church has degenerated into pride, I will quote you some of the founders of Methodism doctrine on the subject:

John Wesley says: "I exhort all those who desire me to watch over your souls, wear no gold, no pearls or precious stones, use no curling of hair or costly apparel how grave soever, I advise those who are able to receive these sayings, buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments though ever so much in fashion. Wear nothing though you have it already which is of a glaring color, or which is in any way gay, glittering and showy, nothing made in the hight of fashion, nothing apt to attract the eyes

of bystanders. I do not advise women to wear rings, ear rings, necklaces, laces (of whatever kind or color,) or ruffles which little by little may easily shoot from one to twelve inches deep, neither do I advise men to wear colored waist-coasts, shining stockings, glittering or shining buckles or buttons, either on their coats or on their sleeves, any more than gay, fashionable and expensive perukes." He maintained that the curling the hair and wearing gold, precious stones and costly apparel, were expressly forbidden in the scripture and so do I. "And whoever says that there is no harm in these these might as well say there is no harm in stealing and adultery." Now what do you think would become of John Wesley if he could appear in some of the fashionable conferences of the M. E. Church in this our day. "This," said Wesley, "is a melancholy truth. I am ashamed of it, but I know not how to help it. I call heaven and earth to witness this day that it is not my fault. The trumpet has not given an uncertain sound. For nearly fifty years last past, I have borne a clear and faithful testimony. In print, in preaching, in meeting the society, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those that will not hear. It lies upon their own heads: "Let your dress be cheap as well as plain. Otherwise you do but trifle with God and me and your own souls." I think Wesley speaks the scriptural truth on gaudy dress. Now if you would see this language without knowing where it came from, you would think it came from some dunkard, which is the same opposing doctrine to gaudy dress that the dunkards hold at this day. The difference is that the dunkards enforce their rules, but the

church in England got so far ahead of Wesley that he could not stop the current. But the Wesleyans started up in the United States on his principles, and kept superfluities out of the church till within the last fifty years. But they are now going with the current. They now belong to the secret societies—the majority of the preachers do. They have organs in their churches. They are as extravagant as any other class of people. When you show me any thing in the scriptures that will sustain these abominable heresies, then I will acknowledge that I do not understand Christ's doctrine. I will again ask you are not my reasons right, just and true? I will give you one more objection—a growing evil—that is, these got up church suppers by many of the different churches, including the M. E. Church. They meet and have a jolly time of it. I never heard whether they have any prayer, (I never was at any,) but that they carry it into a species of gambling is an admitted fact, and I have seen it published in the newspapers about these gambling suppers. Well, that you must admit is contrary to Christ and the apostles' teachings.

I have now given you the reasons for withdrawing from the M. E. Church. And you say you have read the Testament through during the winter; so if you fully comprehend and understand Christ and the apostles' teachings, you will certainly agree that my position and cause is in accordance with their teaching. There is one thing that you assert you believe that you did not find in the Testament; if you did, please give me the chapter. — That it was ordained from God that there should be more than one church. Now there is nothing in the Testament that the apostles contended more strenuously

for than the unity of the church of Christ. It is to be one body (not divided). A house divided against itself can not stand. Christ said to his disciples, I am the vine and ye are the branches. Then if these are the branches of the vine, Jesus Christ, they must all bring forth the same fruit. If the fruit is not the same, they can not be of the same vine. Now if church members commit idolatry, sacrilege and vanity knowingly and premeditatedly, and as Wesley says that pride is as bad as stealing or adultery, I ask can those members be of those branches? Christ says not. But true religion brings forth good fruit by obedience to the gospel, and where obedience to the gospel commands does not exist, there the love of God and the religion of Jesus Christ can not exist. If the soul is truly converted to God, the good fruit of obedience to the gospel commands must follow as its effect, because a good tree can not bring forth evil fruit. Did not Christ and his apostles teach non-conformity to the world? If they did so teach, then those who teach the contrary are anti-christian. This position can not be controverted.

We may say with the apostle Paul, if Christ and the apostles do not teach non-conformity to the world, then is our preaching in vain and we are found false witnesses of God, because we have testified that Christ and the Holy Spirit teach it. If so be that it is either the duty or the privilege of God's children to walk in the manner referred to. The people and men of old did not denounce the idolators, and then worship with them. Look at Daniel and the men that were cast in the fiery furnace.—They would not worship idols. If the Methodists think they are right on those controverted points in the foregoing

lines that I have pointed out to you, I have thought it my duty to myself and my God to withdraw from the church and have no more fellowship with them, as I knowingly would be partaker of those evils, and I find myself constrained to protest against and avoid such teachings. And I think that you will now agree that my position is in accordance with the teachings of the Bible. Paul writing to the Romans says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine you have learned, and avoid them."

You talk of enjoying yourself well in the M. E. Church. So do most all societies, the Roman Catholics, Odd Fellows, Freemasons, and many other societies and churches. With their three-thousand-dollar pews, there is no doubt they enjoy themselves highly in Beecher's church on their flowery seats of ease. But that don't always imply that we are doing God service when we enjoy ourselves.

You appear to take it hard that we left the M. E. Church. Don't weep over us unless you can see that we have taken a false step. After we withdrew from that church a friend was talking to me about it, and I told him if there was any other church that came near filling the requirements of Christ and the apostles' teachings, I would cast my lot with them, but he could not do it.—And last Sunday your mother and I were baptized, and are now members of the German Baptist Church (called by some, Dunkard Church, for short).—You want to know how we feel after joining the Dunkard Church. I would say in sincerity and truth that we feel right at home. We have all things very plain and common. We will take

care of our poor and widows and orphans. We have good order in church affairs. You say something about women wearing caps. If there is any thing wrong in us wearing uniformity of dress, either men or women, please let me know. If a shepherd has a flock of sheep and he marks them, he will mark them as uniformly as he can. He will not mark one with red chalk on the back, and cut the right ear of one, and the left ear of another. But he will mark them so he can tell his own amongst others. Now we know each other by our uniformity of dress at home or abroad, and I insist it is a very good rule, and we will cheerfully submit to the order. In answer to the scissor-tailed coat, I will give you the quotation of an old friend, "A degenerate christendom never did nor never will observe the whole counsel of God. She always cuts her coat to suit the times." (I suppose he meant, to suit the fashions.)

Dear daughter, I have briefly answered your inquiries. I could write you a quire of paper and then the subject would not be half exhausted. This is a subject that is inexhaustible. If I have written any thing that is not in accordance with the Bible, please point it out to me and I will answer it.

Your well-wishing

FATHER.

For the Gospel Visitor.

How is It?

Occasionally we read in the obituaries of our periodicals, "Received into the church with the exception of baptism," or some similar announcement—see December No.) We ask, how is this? Where is the scriptural authority expressed or implied? Is it not a dangerous practice? Does it not give en-

couragement to the careless to procrastinate the all-important preparation for death until death is seen "grinning at the door?" May it not be an incentive to a false hope?" Are we not liable to be deceived as to the real condition of the mind when the body is racked with pain, and the mind frenzied with fear and remorse.

The writer is acquainted with a case: when a young man was so received, he appeared fully conscious and seemed to enjoy the ceremony, promising that if God would spare him, he would when sufficiently recovered submit to baptism. He recovered and when approached on the subject appeared entirely ignorant of the occurrence. This occurred some years ago. He is still living out of the covenant of promise.

I have always doubted the validity and propriety of such receptions. I see no good in them. They are either *good* or *evil*, if evil, let the practice be abandoned at once. If good let some wise man speak to our edification.

G. B. REPLOGLE.

Moulton, Iowa, Dec. 26, 1872.

For the Visitor.

Not Weary, but Gaining Strength.

BY D. B. MENTZER.

Christian brother, sister, when you think of how much Jesus did, and still does for you, do you feel weary in well doing? Does the cross feel very heavy and the yoke galling? Nay, rather, does it not increase your faith and augment your strength? I am glad to believe that many will say—To think of what Jesus did for me, gives life and vigor to my soul, confirms my faith anew, and makes me forget

all my trials, all my soul stirrings, all my pride, all my selfishness, and causes me to count all things but loss for Christ, and his commands and promises are my constant joy and daily comfort. This is the tenor of the blessed song which swells forth in rapturous strains through the whole temple of the Holy Spirit in you.

When we think of the condition and circumstances of Jesus when he was here among men, we forget our own condition, and feel the holy meaning of brother Paul's experience when he said, "I have learned that in whatsoever state I am, therewith to be content," and of that grand old proverb, "Better is a dinner of herbs where love is, than a stalled ox (or fatted calf) and hatred therewith." The more we think about Jesus, the less we will think of our poor selves, the less we will desire or try to fashion after the styles and customs, and associations and jokes, and indulgences, and habits, and creeds of this wicked world. All these things will sap our strength and vitality, if so be that we have received of the fullness of Jesus. These vanities are not compatible with Christ's life, and therefore if we can take pleasure in these things, let us take heed unto our way, for the end may be death. But "let us examine ourselves, and see if we be in the faith," as the word was delivered in the beginning, and as the apostles wrote to the believers. I just think what a pity if we name the holy name of Christ and then live contrary to his teachings. O let us not be weary! If we do not wake up to our duties, watch and pray, and deny ourselves

of forbidden indulgences, we must sink down to perdition with all the "nations that forget God." What a shipwreck!

The religious world claims that the sacred scriptures contain "non-essentials." So we say with much regret that brethren and sisters are rising up among us and saying the same, or in other words, when we find those who say we need not be so particular in our appearance, or are liberal in their views of religion, we think they are getting weary.—Not stronger, but weaker. Why, brethren, what road is this? Is this the "narrow way" to the redeemed land—the christian's home in glory? We suggest you measure it in the light of God, and by his word, and see if it is not so wide that a corrupt, divided, perverse, proud world may—yea, *is* walking on.

Let us each day with bended knees in submission, and closed eyes to "this present evil world," come penitently, trustingly, talking with God, and ask him for grace, for wisdom, for strength, for a meek and holy heart, so that he may help us "let our light shine." So shall we be examples to the believers, and stars in society, reflecting the light of the word of God. We are a "peculiar people, (?) zealous of good works," and the times even demand that we "seek to excel to the edification of the church." Let us work and strive together to cheer and sustain the weary, and increase our strength in the Lord.

Waynesboro, Pa.

THERE is some promise in your Bible adapted to every trying hour.

"HOLDING OUR OWN."

Once in a while a church reports, "we are holding our own." By this we understand that its numerical strength is kept, generally, at a stand-still; that the increase of membership by immigration and profession is about equal to the decrease by death and emigration.

We will not say that such a condition in a church is a *sure* sign of too little love for the Christ, of too little fellowship with him in suffering born of love to God and man, of too little growth into Christ-likeness and Christ-mightiness, of too little fellowship among the members in the blessed work of preaching the gospel to the world: but this we would say, *holding our own is not enough for us christians to do.*

The attitude of christianity is aggressive. Its aim is conquest. It would conquer the world for the Anointed. It would win all hearts into glad subjection to him. It would grow, like the mustard-seed, into a mighty tree. It would work its wonderful changes wider and wider, like the leaven in the midst of meal. The thought that the kingdom of heaven is to spread and prevail, is the key upon which the prophets pitched their stirring strains.

It was that which held a prominent place in the teachings of the Master. In the Apocalypse it is clothed upon with great power. In the vision of the seer, the word of God, as a rider on a white horse, goes forth conquering and to conquer. He is armed with a bow merely. He has but one crown.—When John again sees him, his weapon is the sword, his followers

a multitude, the crowns he has won are many.

Such grand visions of triumph to the church had they of ancient times who were filled with the spirit of the Lord Jesus.

But why cite almost needlessly these testimonies? Certainly not for proof. It is a matter too plain for the labor of proving, that christianity from its nature and design must continually multiply its converts.

The only question is, how shall this be done? The answer is near at hand — largely through the church. It is the mission of the church, the aggregate of all believers, each one of whom has Christ formed within the hope of glory; each one of whom is animated by the indwelling Spirit—it is the mission of the church, we repeat, to push on evermore the conquest of the world for Christ.

But this can never be done by simply "holding our own." Such a course not only does violence to the genius of christianity, but it is contrary to the desires of every true christian.

If any man have found Christ precious, will he not above all things desire that his neighbors and fellows also find him precious? Will he not of glad choice make this his resolve:

"Then will I tell to sinners round,
What a dear Savior I have found."

That was an Arab of noble impulses, who, after he had watched and warred with an enemy all the sultry day long, after he had parted from him at eventide with the intention of renewing the conflict on

the morrow, coming suddenly upon a glad spring of living water, forthwith galloped hard after his late foe, to persuade him to return and drink and be at peace.

How much more should hate and selfishness be destroyed and noble generous impulses quickened to life in them who have drank deeply, yes, or tasted even, of the grace of God in Christ Jesus.

As a general thing, a church in a holding-our-own condition deserves nothing better; it *desires* nothing better.

It is the Father's good pleasure to give the increase of the kingdom to them who desire it and pray for it and purpose great things for it and act nobly for it. The kingdom of our God is a "within" kingdom first, then one of outward growth.

Let a church be "baptized with fire," as brethren among the denominations have too hotly expressed it; or be "baptized with the Holy Spirit," as others more rightly have it; or "have the mind of Christ," as Paul plainly says, then will the word run and be glorified from and by means of that church, in spite of its locality, its poverty, its poor mouth-pieces, and its opposition.

Yes, when the members of a church all or nearly all rise up into fellowship with Christ in his love, suffering and self-denial for man; when they bind themselves to God by a beautiful trust that makes his cause their cause, and his work their work; when they will resolve upon something worthy the name of work for Christ, and according to the ability of each, labor as one man for the accomplishment of that

work—then they can do marvels toward the conversion of the world to Christ.

Their way can not be hedged up, for the Lord will be mightily with them.—*Evangelist.*

WHITER THAN SNOW.

"Whiter than snow." Such will be the end of our redemption.—Whatever God begins he finishes in a glorious manner. And that which issues in the most glorious results, he often begins in the simplest mode. The act of repentance is unimposing—no pomp, no ceremony—we see the burdened soul, with anxious countenance and tearful eye, asking the way to the cross, and rolling the load of its sorrows on the arm of one who though invisible is felt to be mighty to save. How little does the world think of the consequences springing from that simple act. In it, is the germ of the blessedness of heaven—of those fruits of holiness, of joy, with which the full grown soul, a tree of righteousness in the paradise of God, (Isa. 41:3) is richly laden—the first outpouring of that fountain of peace and righteousness, which flowing onward, becomes as a river and as the waves of the sea—the first dawn of that pure light on the soul which shineth more and more unto the perfect day—the first shade on our hearts black with guilt, of that cleansing which makes us whiter than snow.

We are enabled to form opinions concerning the invisible spirit, chiefly or entirely through material illustration. We see the effects of sin on the soul, in the pollution on

the body, and shall hereafter witness the glorious state of the redeemed spirit, in the glorified bodies of the saints. The curse on man began on the soul with its sin; and not until the soul had first sinned and died, did the body become subject to death. Then also in the soul, does the Holy Spirit begin our restoration to glory,—and having begun spiritual life in the soul and carried this on to completion, takes up the body when laid down in the grave, and makes it like the sanctified spirit, whiter than snow. Where can we see the strongest emblem of the corruption spread through the soul by sin? In the the dark and hidden corruption of the grave.

But that body as well as the spirit once inhabiting it shall be made whiter than snow. One end had in view by the Lord Jesus in the transfiguration, was to give his disciples a view bright as they could bear, of the glory he had with the Father before the world was, and with which notwithstanding his sufferings then near at hand, the Father would glorify him again. The consequence was that his face did shine as the snow, and his raiment was white as the light,—so white as no fuller on earth can white them, exceeding white as snow. Mark 9:3; Matt. 17:1. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him.” 1 John 3:2. Like Jesus, not as when sitting by Jacob’s well—not as in Gethsemane—not as on the road to Emmaus—not as when from the top of Olivet he ascended to

Heaven:—yea, not even as he appeared on Tabor amid a few beams of his glory:—but as he shall appear amid the blaze of glory on the great white throne, from whose face the earth and the heaven flee away, Rev. 22:11. Whose garment was white as snow. Dan. 8:9. As he shall appear in the heavenly Jerusalem, where the city had no need of the sun neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. Rev. 21:23. And oh! have we not the word of him who can not lie, that he shall change our vile body that it may be fashioned like unto his glorious body. Phil. 3:21. So white shall these dark bodies of corruption be made by the working whereby he is able to subdue all things unto himself,—and this the index of the purity which by washing of the Holy Ghost, is spread over the whole soul,—that perfect holiness in which consists our perfect conformity to the perfect image of God. The woman clothed with the sun, and the moon under her feet, and upon her head a crown of stars, Rev. 12:1, was an emblem of the church and of its individual members: Who can speak of the glory of the saint when standing on the moon, clothed with the sun, and on his head a crown of righteousness, of stars, among which on his forehead shines as the brightest gem that which is the gift of him who has said: “I will give him the morning star.” Rev. 2:2. Nay, so surpassing is the blaze of glory in which the path on which we enter at repentance, ends—that like the sun at mid-day—we are dazzled with the brightness and

turn away bewildered and overpowered—rejoicing that by proving faithful unto death, very soon this corruptible shall put on an incorruption; and receiving a spiritual body like unto the glorious body of Jesus, we shall be able to get up into the mount and there wish to go no more down, under the shadow of his unveiled glory.

God's Work and Man's Work.

BY REV. JAMES SMITH.

I sometimes meet with people who can not, or will not, distinguish between God's work and man's work. In the economy of grace there is both; God works in us, and we work out our own salvation. There are some things men can not do, and there are some things God will not do. Man can not do God's work, and God will not do man's. It is so in nature; man can not command the rain, the winds, or the sun; and God will not plough, manure, or sow the land. The latter is man's work, and he must do it, or have no crops; the former is God's work, and He does it, as Jesus said, "My Father worketh hitherto, and I work." God will not dispense with man's efforts, and yet He will keep man dependent. He holds him responsible, while he proves him weak.

Just so in grace. We can preach, teach and pray, but we can not command the blessing. God will not dispense with our efforts, nor put the blessing in our power. He will be the agent, but he will have us to be the instruments. Yet in general he has so connected the blessing with the means, that if we use the one we may expect the other, though he always leaves room for the exercise of his own sovereignty. Not

that we can not labor in vain, if our motive is good, and the means we employ are scriptural, for if we do not accomplish the end upon which our heart may be set, we may be sure to get a blessing for ourselves. "Ye know," said Paul, "that your labor is not in vain in the Lord." And again, "In due season ye shall reap if ye faint not."

Let us then be always at work for God, either writing, or speaking, or giving; remembering that it is as much my business to work, as if I could command success, and all rested upon me; and yet while I work, I will endeavor to realize, that Paul may plant and Apollos water, but God giveth the increase. Some will not work, unless they can be agents; this is pride. Others will not work, except for wages; this is selfishness. But there are some who work from love, and consider themselves honored in being permitted to do any thing for God. Lord, I would work for thee; I would not only work for thee, but I would work from a right motive. I would be satisfied to be any thing, the meanest instrument, that thou mayest be the almighty agent; to do all I can, and then ascribe all the glory to thee. Give me grace that I may plough up the fallow ground, sow the good seed of the kingdom, and expect to reap thirty, sixty, or an hundred fold; and then enable me to pray, look up, and wait upon thee for the blessing, saying with Paul, "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase"—to whom be the glory, all the glory, for ever and ever. Amen.

IF we have ever been made to feel the evil of sin, no one can persuade us that it is not an evil.

Family Circle.

Pray With Your Children.

A young mother made it her daily practice to carry her little ones in supplication to the throne of grace, and yet complained of a want of faith and definiteness in asking for them the influence of the Holy Spirit.

"Do you pray for each child separately, and by name?" inquired the pastor.

"No, that has never been my habit," was the reply.

"I think it of much importance as a help to our faith, and to the clearness and intensity of our desire on their behalf. You pray with them, I trust, as well as for them?"

"Sometimes I do, but not often."

"Let me persuade you, then, to take your little son and daughter each separately to the place of prayer, and kneeling with them before the Lord, tell him the name, and daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said, with trembling lips, "I'll try."

As evening came she had not forgotten her promise; but as she saw that Sarah, her daughter, was unusually peevish, she thought it best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years, and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord a tender hush fell upon his young spirit, and he clasped his mother's fingers more tightly as each

petition for his special need was breathed into the ear of his Father in heaven. And did not clinging of that little hand warm her heart to new and more frequent desire as she poured forth her supplication to the Hearer and Answerer of prayer?

When the mother and child rose from their knees Willie's face was like a rainbow, smiling through tears.

"Mamma, mamma," said he, "I am glad you told Jesus my name; now he'll know me when I get to heaven. And when the kind angels that carry little children to the Saviour take me and lay me in his arms, Jesus will look at me so pleasant and say, 'Why, this is Willie Huston; his mother told me about him; how happy I am to see you, Willie.' Won't that be nice, mamma?"

Mrs. Huston never forgot the scene. And when she was permitted to see not only her dear Willie and Sarah, but the children afterward added to her family circle, each successfully consecrating the dew of their youth to God, she did indeed feel that her pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers by telling them this touching incident — *Christian Advocate*

Style, Not Taste; Fashion, Not Refinement.

I observe that almost all persons, who discuss fashions, apologetically, fail to make certain important discriminations.

They talk of beauty, taste, art and refinement, as if those things were synonymous with style or fashion.

They point to the beautiful green earth, with its endless profusion of beauty, in the forms and colors of its vegetation. They point upward to the spangled heavens, all radiant with cele-

tial splendor. They tell us that God has made everything beautiful in his time, and that we should imitate his exquisite creations.

If it was really a question of taste, art, beauty, or refinement, this argument would be relevant and weighty. We may certainly aim to build and dress in good taste and with refinement.

But the argument is almost entirely irrelevant.

Style is not taste, and fashion is not refinement. The prevailing styles seldom correspond with good taste, and then only accidentally. The female dress-fashions of to day, as all persons of culture and refinement well know, are made up of horrid deformities, tawdry finery and costly vulgarity.

The *demi-monde*, who invent them, and the journalists, who spread them, are not true artists. Indeed, from these inventions, we might almost suppose them to be barbarians.

A painter or sculptor would destroy his art-reputation, if he were to present, on canvass, or in marble, almost any part of the form which a girl of the period presents to the eye. An angel attired in fashion would present the appearance of a monster.

It is amazing, that cultured American women should submit to such deformities and vulgarities—women who really possess

"A discerning sense
Of decent and sublime, with quick disgust,
From things deformed, or disarranged, or gross
In species."

Refined culture, then, does not originate fashion. Fashions have their origin in "the lust of the flesh, the lust of the eyes and the pride of life." The profiliate women of our modern Sodom invent most of them to set off their female charms in a bewitching manner.

Several intelligent and respectable ladies of Paris lately visited their haunts in disguise, and they have reported that their style of dress is the chief element of their peculiar influence over the other sex. "It sets on fire the course of nature, and is set on fire of hell."

Gay and immodest attire was the badge of vice in Bible times

No respectable lady can walk the streets of a European city to-day, clad in fashionable attire and unattended, without exposing herself to suspicion and insult.

Among our respectable American women, fashion is founded mainly on pride. It is an effort to attain the distinction of superior excellence, wealth and happiness. It is an effort to outrank the masses, by outstripping them in changing our clothes. It is an effort to prove that "we are as good as any body," by dressing as gay and as stylish as any. It is the lowest arena and the silliest struggle that pride has ever entered.

New styles almost uniformly appear hideous indeed. But they are soon associated with wealth, pleasure and aristocracy; and by an illusion of fancy, they are invested with a kind of fictitious beauty and loveliness. In discussing this subject, then, we should clearly understand that style does not usually originate in taste, but in lust and pride, and that fashion is not usually an exhibition of refinement, but of vulgarity.—*Mother's Magazine*.

The Midnight Supper.

A married woman was effectually called by divine grace, and became an exemplary christian, but her husband was a lover of sinful pleasure. When spending an evening, as usual, with his jovial companions

at a tavern, the conversation happened to turn on the excellencies and faults of their wives. The husband just mentioned, pronounced the highest encomiums on his wife, saying she was all that was excellent only she was a christian. And then he said, "Notwithstanding that, such is the command which she has of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise, and get you a supper, she would be all submission and cheerfulness."

The company regarded this as a merely vain boast, and dared him to make the experiment, by a considerable wager. The bargain was made, and about midnight the company adjourned, as proposed.

Being admitted, "Where is your mistress?" said the husband to the maid-servant who sat up for him. "She has gone to bed, sir." "Call her up—tell her I have brought some friends home with me, and that I desire she would get up and prepare them a supper," said he.

The good woman obeyed the unreasonable request, dressed, came down and received the company with perfect civility; told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible.— It was accordingly served up, when she performed the honors of the table with as much cheerfulness as if she had expected company at the proper time.

After supper the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus spoke to the lady :

" Madam, your civility fills us all with surprise. Our unreasonable visit is the consequence of a wager, which we have certainly lost. As you are a very religious person, and can not approve of our conduct, let me ask what can possibly induce you to act with so much kindness to us?"

She replied, "Sir, when I married, my husband and myself were both unconverted. It has pleased God to take me out of that dangerous condition. My husband still continues in it. I tremble for his future state. Were he to die as he is, he must be lost forever, therefore I think it my duty to render his present existence as comfortable as possible."

This wise and truly faithful reply affected the whole company. It left a deep impression on the husband's mind. He said to her, "Do you, my dear, really think I should be eternally lost? I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man, a serious christian, and consequently a good husband.

They Won't Trouble You Long.

Children grow up—nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man and gone now! There is no more childhood for him or for us. Life has claimed him. When a beginning is made, it is like raveling a stocking; stitch by stitch gives way till all is gone. The house has not a child in it. There is no more noise in the hall—boys rushing pell-

mell; it is very orderly now. There are no more skates or sleds, bats, balls or strings left scattered about. Things are neat enough now. There is no delay for sleepy folks; there is no longer any task, before you lie down, of looking after anybody and tucking up the bedclothes. There are no disputes to settle; nobody to get off to school; no complaint; no importunities for impossible things; no rips to mend; no fingers to tie up; no faces to be washed, or collars to be arranged. There was never such peace in the house! It would sound like music to have some feet to clatter down the front stairs! Oh, for some children's noise! What used to ail us, that we were hushing their loud laugh, checking their noisy frolic, and reproving their slamming and banging the doors?

We wish our neighbors would only lend us an urchin or two to make a little noise in these premises. A home without children! It is like a lantern and no cradle, a garden and no flowers, a brook and no water gurgling and gushing in its channel.

We want to be tried, to be vexed, to be run over, to hear children at work with all its varieties. During the secular days this is enough marked. But it is the Sabbath that puts our homes to the proof. That is the Christian family day. The intervals of public worship are spaces of peace. The family seems made up that day. The children are at home. You can lay your hands upon their heads. They seem to recognize the greater and lesser love—to God and to friends. The house is peaceful, but not still. There is a low and melodious thrill

of children in it. But the Sabbath comes too still now. There is a silence that aches in the ear. There is too much room at the table, too much room at the hearth. The bedrooms are a world too orderly. There is too much leisure. How gladly would we recall them, but we can not.

Thorns.

Every one has a thorn sticking him. The housekeeper finds it in unfaithful domestics, or an inmate who keeps things disordered, or a house too small for convenience or too large to keep cleanly. The professional man finds it in perpetual interruptions, or calls for "more copy." The Sabbath-school teacher finds it in inattentive scholars, or neighboring teachers that talk loud, and make a great noise in giving a little instruction.

One man has a rheumatic joint, which, when the wind is northeast, lifts the storm-signal. Another a business partner who takes full half the profits, but does not help earn them. These trials are the more nettlesome because like Paul's thorn they are not to be mentioned. Men get sympathy for broken bones and mashed feet, but not for the ends of sharp thorns that have been broken off in the fingers.

Let us start out with the idea that we must have annoyances. It seems to take a certain number of them to keep us humble, wakeful and prayerful. To Paul the thorn was as disciplinary as the shipwreck. If it is not one thing it is another. If the stove does not smoke, the boiler must leak. If the pen is good, the ink must be poor. If the edito-

rial column be able, there must be a typographical blunder. If the thorn does not pierce you in the knee, it must take you in the back. Life must have some sharp things in it. We can not make up our robe of christian character without pins and needles.

We want what Paul got, grace to bear these things. Without it we become irascible, censorious and cross. We get in the habit of sticking our thorns into other people's fingers. But, God helping us, we place these annoyances in the category of the "all things that work together for good." We see how much shorter these thorns are than the spikes that struck through the palms of Christ's hands, and remembering that he had on his head a whole crown of thorns, we take to ourselves the consolation that if we suffer with him on earth we shall be glorified with him in heaven.—*Selected.*

WALK IN CHRIST'S TERRITORY.—If we are to walk with God, we must go nowhere that Christ will not go. Oh, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyment of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly, (Christ is not there,) nor sitteth in the seat of the scornful." (Christ is not there.) If you would walk with Christ, keep out of all evil places, from every place where you can not go in the spirit of Christ, and that, if upon earth, you might not expect to meet him there. If you go out of the territory where he walks, you need not expect to find him.—*Bishop Simpson.*

The Enemy Indoors.

BY THEODORE L. CUYLER, D. D.

A few Saturday evenings since, Boston locked up her great warehouses, and went home to get ready for the Sabbath. No external danger alarmed her. No hostile fleet lay off her harbor; no enemy's batteries threatened her from Dorchester Hights. But a little secret seed of fire was nestling under one of her own roof-trees, which soon sprang into a horrible harvest of conflagration. Boston's enemy was *within*.

This is the physical illustration of the moral truth—a truth that quotes itself to me oftener than almost any text in the bible—that "a man's foes shall be they of his own household." This truth has a thousand applications. Where do most men find their greatest help or their greatest hindrance to success in their business? At home! Frugality there commonly means prosperity. Extravagance there commonly means vexation, temptation to business gambling, and to eventual ruin. Half the married men who practice swindling are pushed on to it by an unprincipled mistress or an extravagant wife and family. A man's wife is either his best friend or his worst enemy.

Where lies the sorest sorrow that disturbs the heart-peace and spoils all the luster of worldly gains or promotions? It is the worm at the root of the home life. It is nothing to a man to be prosperous in his store, or his office, or even in his pulpit if he is wretched at his own hearth-stone. Nor does the neglect or the social injustice of a whole

neighborhood cut so deeply as the treachery or neglect of those nearest and dearest to us. A wife can bear to be ignored by all her neighbors if her husband is only loving and her children are affectionate and obedient. But her husband's unkindness is a dry sorrow that drinks her very heart's blood. Our severest wounds are often inflicted by the hands which ought to clasp our own the most closely. The betraying of family secrets, the starting of damaging rumors, often proceed from some long, loose, limber tongue in our own household.

There, too, lurks the most frequent stumbling-block to religious improvement. The divine Teacher spoke about fathers being at variance with their own sons, and about mothers striving to keep their daughters out of his "kingdom." Well, it is just as true now as it was then that one's spiritual "foes may be they of his own household." A parent's piety is often reproduced in his children. But so are a father's bad habits or downright irreligion. Saying nothing about the hereditary taint of drunkenness and licentiousness, which often goes in the blood, there is a legacy of sin bequeathed by a father's example.—In looking over my circle of acquaintances, I find that, while several good parents have bad children, there are not many prayerless, ungodly parents who have converted sons. The pull of the parents downward is too strong for the upward pull of the pulpit and the Sabbath-school.

Did you ever know a good man or a pure woman utterly ruined by outside attacks upon their reputa-

tion? I never did. The abuse of a good man is commonly the headwind that fans the fires of his own furnace and gives him the greater headway. No true man was ever put down and kept down while he was true to conscience and to God. When character is destroyed it is never murder; it is suicide. Kind reader, the only person in the universe who can put you down is one who lives in your own heart house. If the living Jesus lives there and rules there, you are safe. You will be kept by the power of God through faith unto salvation.

If your safety is from an indwelling Christ, so is your danger from an indwelling sin. The "world" never harms a Christian so long as he keeps it out of his heart. Temptation is never dangerous until it has an *inside* accomplice. Sin within betrays the heart to the outside assailant. The reason that Joseph did not fall was because he kept the sin out of his soul. The reason why David *did* fall was that the sin *within* him ignited at the view of a wicked opportunity. The inward lust conceived and brought forth death.

There is a pretty sharp practical sermon in that old familiar fable of Æsop about the countryman who discovered the frozen snake in his field. There was no danger from that benumbed serpent while left out in the cold. But the foolish man carried it into his own house and laid it beside the fire. He *domesticated* it. And as soon as the reptile thawed it began to slide about among the children, and to shoot its deadly fang.

Ah! it is the snake that we bring

into our hearts and warm there that stings us! Sin without us is harmless. Sin within us poisons and kills. Our foe is of our own household. This is the scriptural way of putting the homely aphorism that "every one is his own worse enemy." This truth often comes to my door in the person of a broken-down creature, whose ill flavored garments and bloated face are hanging out signals of distress. I knew him in his better days. He has a doleful story about "losing his situation," and "having no friends," and "every body turning against him." Poor victim of his own sin, he may well say that he has no friend when he is his own worst enemy. His Almighty Friend in heaven can not help him as long as he determines to be his own destroyer. Oh! there is no more pitiable spectacle on earth than that of a person who has exiled all of his best impulses and all the best teachings of childhood, and has driven away the Spirit of God, and given up his soul to the dominion of the devil. Of such an one it is awfully true that "his house is left unto him desolate."

My column is up. I only have room for a word of practical counsel. *Beware of yourselves. Watch your own heart-door.* When you are tempted, imagine that you hear Satan trying at the latch. Slide in the bolt of prayer. The devil is harmless while locked out; it is only the indoor enemy that destroys the house. That heart alone is securely guarded for all eternity that has the Lord Jesus Christ dwelling within it and keeping the keys—*Independent.*

NOTICE.

A brother writes us from the George Creek congregation, Fayette county, Pa., that two speakers were elected in their congregation during the last year, namely, brethren William Johnson and Ross Reed.—In a little report published in last July No. the name of the latter was omitted.

Poetry.

Heavier the Cross.

Heavier the cross, the nearer heaven;
No cross without, no God within—
Death, judgment from the heart are driven
Amid the world's false glare and din.
Oh! happy he with all his loss,
Whom God hath set beneath the cross.

Heavier the cross, the better christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified,
The christian is by troubles tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine-juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea-foam.

Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are.
If the sky and wind were always fair,
The sailor would not watch the star.
And David's psalms had ne'er been sung,
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain crest.
The pilgrim of the desert tiring
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying;
Death is a friendlier face to see.
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over death.

Thou crucified! the cross I carry,
The longer may it dearer be.
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.

[FROM THE GERMAN.]

MARRIAGES.

Married at the residence of the bride's mother, in Warrensburg, Missouri, Thursday morning, January 16, 1873, by elder Andrew Hutchinson, JOHN M. MCKINSTRY, of New Windsor, Maryland, to Miss SALLIE A. BAILE, late of Preble county, Ohio.

Married January 2, 1873, at the residence of the bride's brother, by J. W. Keizer, brother SAMUEL LANDIS and sister ELIZABETH EMIG, both of Williams county, Ohio.

OBITUARIES.

Died in Union church settlement, Hardin county Tennessee, bro. STEPHEN AUSTIN, aged 62 y. 9 m. 27 d. He was afflicted with rheumatic pains nearly forty years ago, and was a cripple from that time until his death. He was struck with the dead palsy last winter. He was helpless nearly one year. Brother Austin joined the brethren about five years ago, and lived a devoted member of the church. He left a wife and large family of children to mourn his loss, yet we are satisfied their loss is his gain.—He was a faithful member of the church, a good neighbor and a good citizen. He will be much missed by the church and neighborhood.—Funeral services by the writer, from John 5: 25-28.

JOHN W. SCOTT.

Died in the South Bend branch, St. Joseph county, Indiana, December 13, 1872, of typhoid pneumonia, ABRAHAM WHITMER, aged 66 years, 10 m. 1 d. His funeral which was largely attended, took place on Sunday at the meeting house on his farm. Services by elder D. B. Sturgis and others.

He was born in Lancaster county, Pa. At the age of 16 years he came to Montgomery Co. Ohio, and soon attached himself to the church. At the age of 23 he was married to Catharine Bowman, daughter of elder Jacob Bowman—They had eleven children, ten of whom survived him, six sons and four daughters, all members of the church except one. Two of his sons are deacons, and M. D. is a minister in the second degree. In September, 1831, with the Bowman family, he came to St. Joseph county, Indiana, where he was soon appointed to the ministry, and helped to build up the church from its

infancy. He faithfully discharged his duty: and for nearly 30 years served as an ordained elder. Thus the widowed sister, children, and church mourn their loss, but not without hope.

ELD. C. WENGER.

Died in the Eagle Creek branch, Hancock county, Ohio, November 25, 1872, sister POLLY ROTHROCK, wife of bro. Joseph Rothrock, aged 48 y. 11 m. 24 d. Sister Rothrock was a consistent member, and was beloved by all around her. She leaves a kind husband and family of children behind to mourn their loss of a kind wife and mother. Funeral discourse by the brethren.

ELEAZAR BOSSERMAN.

Died in the Greentown church, Grant county Indiana, at the residence of his uncle, friend John Ringo, Nov. 22, 1872, of consumption, brother SAMUEL ELLIOTT, aged 24 years and 20 days. He was the only son of brother David Elliott, formerly of the Nettle Creek church, Wayne county, Indiana. The subject of this notice was in an unconverted state until the 19th of November, which was four days previous to his death, when the writer hereof was called upon, with the brethren, to baptize him, which was done. Thus we see of how short duration our young brother was in the vineyard of the Lord here on earth. He was as one that came in at the "eleventh" hour. But we have reason to believe that he made his escape from perdition, and will receive the hire of his labor, and our loss of him here on earth will be his great gain in heaven above. Funeral services conducted by the brethren, from 2 Peter, chapter 1.

Oh, dear reader, if you are yet out of the vineyard of the Lord, wait not until the eleventh hour, for shortly after, the door will be shut, and you will then fail to enter in.

J. B. GROW.

Died in the Middle Fork of Wild Cat church, Clinton county, Indiana, Nov. 3, 1872, brother JACOB SHIVELY, aged 67 years. 3 months and 21 days. Disease lung fever. Sick only 4 days. He served as a deacon in this church for many years. Funeral occasion improved by the brethren from 1 Thess. 4: 13-18.

STEPHEN SHIVELY.

Died in Nevada City, Vernon county, Mo. in the Nevada congregation, Nov. 21, 1872, bro. JOHN BRILEY, aged 73 years. 1 month and 17 days. Bro. Briley was born in Oswego county, N. Y. From thence they moved to Montreal, Canada, where he served an apprenticeship in the shoe-making trade, and at the age of 22 years left, and after some time returned to N. Y. again, and married to Mary Dugal, daughter of Alexander and Sarah Dugal.—After which they emigrated to Wisconsin, and from thence to Iowa, where both him and his wife were received to the brethren. After some time they moved to Atchison, Kansas, and from thence to Nevada City, Missouri, and after six years died in the triumph of a glorious resurrection, leaving a widow with seven grown children to mourn their loss. Funeral services by brother S. Click and the writer, from John 5: 28, 29.

J. D. YODER.

[Companion please copy.]

PUBLISHER'S NOTES

HALF PRICE.—The Visitor is furnished at fifty cents a year for charitable purposes. Brethren and sisters, or congregations, can order the Visitor to poor members at these rates. Our circumstances will not permit us to continue sending as many copies entirely free as we would wish. Our sacrifices have been so great for several years that we can do but very little at this time.

POSTAGE ON PAPERS.—The postage on packages of either of our papers when sent to one person is one cent for every four ounces or fraction thereof. A package of eight Children's Papers weighs about four ounces, and will therefore cost but one cent postage a month when addressed to one person. Five Visitors to one address cost but two cents a month, and five Farmers' Monthleys one cent.

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BOOKS.—We are frequently compelled to delay the filling of orders for hymn books because we have not a supply of books on hand. Sometimes we may also be out of other books on our book list.

CREDIT ON BOOKS.—As we have to pay cash for all we buy, and as we are already doing considerable of a credit business with our publications, we shall do our book business on the cash system. Those who owe us on books will do us a favor by sending the balance due us at once.

NOTE BOOK.—In answer to some inquiries, we would say that the *Silver Song* has the round notes. We have not advertised it lately. We can still furnish the book to any who may want it.

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DISTRICT MEETING OF SOUTHWESTERN OHIO.

The District Meeting for this District will be held on the 13th of May in the Oakland Church, in Darke County, Ohio. Brethren coming from the South will take the Dayton and Michigan R. R. to Piqua, and there take the Pittsburgh, Cincinnati and St. Louis R. R. to Bradford Junction, and here take the Chicago Branch of this same road to Horatio, the first station west of Bradford. Horatio is one mile from the place of meeting. Brethren going to the meeting and living near the Bellfontaine R. R. will stop at Versailles. Those coming from the

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THIS SAME JESUS.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 1: 10, 11.

If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.

1 Cor. 16: 22.

It is evident from this language of the apostle Paul, that the want of love to Christ is a crime of no common magnitude. As he is "altogether lovely," a want of moral discernment to discover this loveliness in the Redeemer shows a very depraved heart. But a renewed mind appreciates moral excellency and beauty wherever they exist, and as they exist in perfection in Christ, he will be greatly endeared to all who have a love for what is pure and good, and all who are assimilated to his holy and lovely character.

Hence, love to the Master is one of the grand characteristics of the disciples of Christ. His first disciples were much attached to him, and loved him fervently. When they thought that Jesus would be stoned to death in Judea when he went there to raise Lazarus, Thomas said, and probably his language expressed the feelings of the rest of the disciples as well as his own, "Let us also go, that we may die with him." John 11:16. And

when Peter was questioned by the Lord relative to the strength of his affection to him, he exclaimed, apparently with almost impatient zeal, "Thou knowest all things; thou knowest that I love thee."—John 21:17.

The disciples having the love for the Savior they had, his departure from them was a severe affliction to them. Therefore the men clothed in white—the angels that stood by the disciples while they were watching their ascending Lord, spake as they did. And we can not see how their words could have been better adapted to the occasion than they were. Their words were not numerous, but very suggestive. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The angels did not only inform the disciples that their beloved Lord would return again to the world from heaven, but also that he would return the "same Jesus."

This same Jesus. From this language we may learn that the royal personage that bears the honorable title, King of kings and Lord of lords, and who will return to the earth accompanied with myriads of angels in power and great glory, is the same being that in his first advent entered the world in the form of a human babe; that was a friend of publicans and sinners;

that took little children in his arms and blessed them; that conversed familiarly with the woman of Samaria at Jacob's well; that in the house of Simon permitted Mary to wash his feet with her tears, and to wipe them with her hair; that was baptized by John in Jordan; that washed the feet of his disciples; that went about doing good, in instructing the ignorant, in pardoning the guilty, in healing the sick, in raising the dead, and in comforting the distressed. His separation from the world, and his exalted position in heaven at the right hand of God, will have produced no change in the character of Jesus.

When he comes "in flaming fire taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ," he will be the same Jesus that wept at the grave of Lazarus and over the doomed city of Jerusalem, and that welcomed the weary and heavy laden to him, and refreshed them with his free and pardoning grace. Ages spent in the mansions of heavenly bliss, and in the society of angels and glorified saints by whom he will have been worshipped and adored, will not detract in the least from any of those traits of character which made our Lord when on earth, the approachable friend and the reliable Savior. His interest in his people is a part of his being. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:16.

This same Jesus. He can never lose that strong sympathy for suffering humanity which endeared him so much to the true penitents of our guilty race. He is the Son of man still in all his glory and majesty. Joseph is classed among the types of our Lord. The story of his exaltation in Egypt is highly suggestive, and supersedes the necessity of any tales of fiction to paint the strength of a brother's love under the severest trials and temptations. "A brother is born for adversity." Pr. 17:17. Such a brother was Joseph, and such a brother was Jesus.

From the condition of a prisoner, Joseph was raised to a position in Egypt but little below that of the king himself. "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee, and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." Gen. 41, 42-44. Such was the high degree of honor to which Joseph was promoted. But as his principles were those of genuine piety, they preserved him from vanity and revenge, though he had strong temptations to these dangers. Under the appearance of royalty, there beats a true and loving brother's heart.

And when every thing was ready for the disclosure of himself to his brethren, he said, in giving vent to

the real feelings of his heart, "I am Joseph." Neither the unkind treatment that Joseph had received from his brethren, nor the distinguished honors he had obtained from Pharaoh, could chill the flow of brotherly affection that coursed through his tender heart. Sincere love is proof against both cold indifference and persecution, and honor and flattery.

Whether there is any thing really typical or not in this part of Joseph's history, it is suggestive.—He was still the faithful brother born for adversity, though exalted to the honors of a prince. So with our blessed Lord. Though he has gone up far above all heavens, and received a name above every name,

"His tender heart is still the same,
And melts at human woe."

And it may be that when he appears in his glory, some at least of his disciples, like Joseph's brethren, will at first experience an unpleasant agitation of feeling in his presence, similar to the alarm they felt when they saw him walking on the sea, and took him to be a spirit.—But as in the case just referred to, when the Savior said, to allay their tears, "Be not afraid, it is I," so when he comes in the clouds of heaven, on a white horse, and having on his vesture and on his thigh a name written, King of kings, and Lord of lords, should any of his disciples at his first appearance be alarmed, when they understand, as they soon will, that it is the *same* Jesus that died for their sins, and that graciously received them when they applied to him for pardon and salvation, their

fears will be removed, and they will be filled with holy joy when they recognize in the royal Conqueror their Shepherd, Friend and Brother.

As it will be the same Jesus that will come in the clouds of heaven with power and great glory, that the disciples saw taken from them in a cloud, and that was with them all the time of his public ministry, performing the duties of the most devoted friend, and the works of an all-sufficient Savior, instructing the ignorant, encouraging the tempted and unfortunate, and pardoning the guilty, so it is the same Jesus that now occupies the mediatorial throne, and who still lives to save, that was once here on earth, and who endeared so many to him by the miracles of mercy which he wrought, and by the words of eternal life which he taught.

While every thing around us is changing, he changes not. His love changes not. His power changes not. He still "hates iniquity," and "loves righteousness."

In the light of the unchangeableness of our Redeemer, what encouragement we all have to confide in him. He still lives to make intercession for his saints, and to save sinners. We sometimes almost envy those who lived in the time of his incarnation, and who enjoyed the many and great advantages of his friendship. But what advantages had they that we have not? He may be all to us that he was to them since he is the same Jesus now, nineteen centuries after his ascention, that he was when on earth, and will be the same Jesus when he comes again that he was when he left it.

J. Q.

For the Visitor.

THE GREAT VICTORY.

BY J. S. FLORY.

For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

1 John 5:4.

John, the beloved apostle, in discoursing upon the gospel of the Lord Jesus Christ, often speaks of love, and no doubt often felt the wonderful power of that peculiar characteristic of the Christian religion. Just following some of his most sublime thoughts upon the subject of love, we find the above text, and we must conclude that the victory over the world must be obtained through that "faith that worketh by love," as the apostle speaks of.

We here see that they who are born of God—notwithstanding the gospel is a gospel of peace—must enter upon a warfare. Well might it be said the Savior brought a sword, so that those even of the same natural household should be arrayed one against another.

Every christian is enlisted as a soldier under their captain to fight the fight of faith—to overcome the world. Yes, the world, that never mortal man with all his powers, ever did. Did Alexander the Great overcome the world? Nay. Though he wept because there were not other worlds to conquer, yet he, the conqueror, was overcome by the world—the victor was taken captive, and died a prisoner to lust!

Shall a poor soul undertake a task so hard—overcome the world? Yes it must be done, but not in thy own

strength, ah, no; but he that "overcame the world" will help to fight so that by active faith in the Lord Jesus Christ we may overcome all things necessary to our welfare.

He or she that is born of God soon, very soon, has to stand arraigned before the tribunal bar of the world. Then the conflict begins. The world demands that the christian shall yield to *custom*; by way of argument appeals to the rights of *courtesy*, the established rules that belong to a *high tone* of civilization, and with an exulting flourish of argument appeals to the example of many who profess to be God's people and have yielded to worldly customs, and bow to the shrine of the image of king Nebuchadnezzar. But whosoever is born of God, says nay, we are a "peculiar people," "separate from the world." "Love God's law rather than man's." We will stand aloof, for what fellowship hath light with darkness, or Christ with Belial?

The christian stands his ground; the legislative councils of the world move him not; their vain efforts fail to make a breach in the christian bulwark of faith. Exasperated by their futile efforts, a more desperate effort on the part of the world, may be looked for. The savage dogs of war are let loose; Satan marshals his army, and cries aloud to demons carnate and incarnate to let fly missiles tempered and poisoned by the fires of hatred, envy and scorn.

Come, slanderer, with tongue dipped in bitter persecutions, call him or her a hypocrite, a fanatic, a narrow-minded, selfish, ignorant pretender; do all you can to injure

their religious character. Come, ye ready spirits from hell's confines, and hiss between the teeth of professors, scouting words and gestures of reproach, and contract the brow to a scornful look, any thing and every thing to gain the battle. Leave no stone unturned, stir up "saint" (!) and sinner to the contest, but, ah! see how the missiles hot from Satan's artillery glance from the christian's shield of faith, and fall short of the intended mark, because he rejoices that he is counted worthy to suffer persecutions for the sake of Christ. Satan's failure only causes him to redouble his diligence, and as he tempted Christ in different ways, so he will tempt those who are born of God.

Having failed in his terrible onslaught, he now may change his base of operations in another direction, and entirely on different principles. He lays aside those harsh weapons of warfare, unmasks the faces of his confederates, and bids "love" beam from the eyes, and sounds of praise come forth from the lips. Take care! take care! child of God, your strong hold of faith will now be in danger. Much greater the danger now when the sunshine of love and praise come from the world than when hatred gushed up from the slimy pool of persecution. Believe it, dear reader, a smiling world is more dangerous than a frowning one. Blows, kicks, and frowns have failed; now, says the world, we will try what virtue there is in a kiss. Madam Bubble, Bunyan says, speaks pleasantly and smiles so sweetly. She says:

"Come, I will introduce you into

the society of the popular and refined classes—come along, and you will be more thought of! no harm to indulge in this or that innocent play, or walk along and see and admire the beauties of Vanity Fair—going to have a *church fair*, that is a noble way you know to do good; some narrow-minded old-fashioned christians call it pious gambling! But that is nonsense. Here take my hand and I will lead you to innocent joys—you are accomplished and attractive, put off that notion of being so singular from other people. There is no religion you know in outward appearance, so here is money; go and spend it for such things as will make you equal with us in such things as the world loves."

In the days of persecution's cold storm, the robe of Christ's righteousness was drawn closely—being clothed upon in meekness and humility, but now the world smiles, the sky seems clear, and the sun shines, now there is danger of the soul throwing off the robe, and stand naked before the world. Truly it takes a strong and abiding faith to withstand the temptations of Satan, but the "born of God" remember that it is said he that is a friend to the world is an enemy to God, and if we love the things of the world the love of the Father is not in us. "The lust of the eye, the lust of the flesh and the pride of life is not of the Father."—So faith again comes out victor. Often Satan will tempt the child of God by offering him riches in a way the world indulges, though not strictly honest; yet it is according to custom, and because he yields not

he is called over-precise, and the scoffers laugh at him. Faith in what is written so nerves the heart of those that are "born of God" that they triumphantly exclaim "touch not, taste not, handle not the unclean thing."

Often when adversity and affliction come as surging billows around the heaven-bound pilgrims, Satan is busy tempting them to murmur against God, the rugged path, and narrowness of the way; but here, too, faith shields the beloved of God so that they can say those things work for us a more eternal weight of glory in the world to come.

Take health, take wealth, take houses, lands, living, wife, husband, children, friends, yea, take all; yet will I trust in God who scourgeth those he loveth. Take all *except Christ*, and I shall praise the God of my salvation. Let storms come never so furious, yet to the cleft in the Rock of Ages I will flee; there is shelter, and there peace to the faithful soul. Thus, through faith, the "born of God" yield to none of Satan's temptations.

Truly it taketh something more than simply a moral reformation to withstand all Satan's devices in the great conflict with the world.—Nought but a soul regenerated and born again—born of God—can stand the tempests of this life and the allurements of the world. Through the power of God's might and the leadership of our Captain, we may conquer and gain the victory over the world.

If the chosen apostles desired an increase of faith, and prayed for it, should we not all, beloved, pray for an increase of faith. We must have

on the whole armor of God, and at all times be a soldier ready for duty. There are no furloughs granted while the war continues, and that is through life. We must be either amid the smoke and din of battle or in the field ready at a moments warning. Never, no, never, lay down the weapons of our warfare, until the victory is won and the glorious day ours. Then we can shout the cry of victory, leave the theater of war, and cease from our labors and enter into rest. Oh, what a glorious entrance the victorious armies of God will have—the battle is won—into the land of promise, where there is no war, no sickness, no sorrow. Where peace reigns throughout the heavenly land. Where all is joy and eternal bliss.

"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels."

"Him that overcometh will I make a pillar in the temple of my God.....and I will write upon him my new name."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3: 5, 12, 21.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

Having such promises from our Captain, will we not be true and faithful soldiers of the cross; be obedient and faithful unto the end? Now we have to endure the trials

and hardships of the war, but it is said, *My grace is sufficient for thee.* Therefore trusting in God we will count all things loss that we may win the glorious victory through faith that worketh by love.

Blessed be God for Jesus, the Captain of our salvation.

Orchard View, W. Va.

For the Visitor.

A LETTER.

*To the Members of the Manor Church,
Maryland, who are scattered abroad,*
GREETING:

“Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.”

It is a long time since I conversed with you through the columns of the Visitor, in the silent language of the pen. In the interim, I have passed through many vicissitudes, and several times have been near death’s door; so near that I believed I already felt the stamp of his dread signet on my brow, and the chill of his icy breath in my veins. But I have been spared by the will of the Most High.

How mysteriously are life and death blended in this world. How often when dissolution seems inevitable, are we suddenly raised as by some miraculous power; and, on the other hand, how often we are on the very brink of eternity when we believe ourselves farthest removed from danger.

Many times during my illness, and especially in my convalescence, my thoughts and affections went out yearningly after you all—ye scattered sheep of the Manor fold.

There is not one, old or young, whose image is not pictured, hung, and most tenderly treasured in the halls of my memory, and who is not included in my earnest prayer—“Father, keep them from evil.” It is not many years since we all met around the Lord’s table in the dear old church on the hill, happy in our love to God, in each other’s society, and in the blessed security of the church that grew and fostered our faith in Jesus the Redeemer. Now we are indeed scattered—over the pleasant savannas of the south, the bleak hills of the north, and very widely over the prairies of the west. No longer guarded by the careful oversight of the church and wrapped in the protecting folds of its security, we have gone forth into the world to meet life’s exigencies, and to bear its responsibilities. New scenes, new associations, and, (may I not add?) new dangers surround us.

Do you understand me to say that no dangers assailed us when at home, immediately under the church’s banner? No, no; the very sense of security that filled every heart so entirely, may have been our greatest danger; for the arch enemy is very wary, and his devices to ensnare the souls of God’s chosen people are legion. Our Savior well knew this, hence, during his incarnation, the many injunctions to his disciples to be watchful. Even when he spoke to them in parables concerning the end of the world, his first word was an exhortation to prudence, and his last an exhortation to watchfulness and readiness. “Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

"Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Though these words were uttered by the Savior many centuries ago in direct address to his disciples, they are no less addressed to his followers of the present; and to us who are scattered so widely, some entirely separated from the brethren, they should come with thrilling force and power. Christ spoke them in connection with his prophecy of the end of the world. The uncertain day of his death is to every one his last day, and how solemnly has God sealed the secrecy of that last day. How secure we feel of life as day after day brings us health and strength, and light and joy and blessing! But this sense of security is a dangerous defense. All the days of judgment since the time of Noah, have been preceded by feast-days of carnal security.

Cramer says, "The more secure, the nearer the Judge," and how often we are appalled at the verification of these words by the sudden presence of death in our midst.—Oh, the fearful solemnity of the thought that the Judge of the world may come at any moment—as quickly as thought flies—as suddenly as did the flood. Our lives are as insecure as if our bodies were suspended by a single thread over a yawning chasm; and a just appreciation of our danger will show us the *necessity* for constant watchfulness *now*; for when God's angry judgments are *commenced*, there is no more room for watchfulness or hope. Pleasant places and strong defenses are of no use when

his rebukes are sent; they must be forsaken. Watchfulness is the distinguishing characteristic of the christian.

1. It is a tribute to the treasure to be guarded; and how inestimable is the treasure. Can any language be adequate to express the vastness of the wealth which the child of God possesses, who has enshrined within his heart the "pearl of great price"? The hope that lightens adversity, the faith that trusts at all times, the wisdom that comes from above, the meek and quiet spirit that is of great price, the charity that endureth all things, are riches greater than gold, or silver, or precious stones. Oh, my dear brethren and sisters, the "*reproach of Christ* is greater riches than all the treasures of Egypt." We are bought with a *price*, even the *blood* of the *God-man*; and through the redeeming efficacy of that blood we are become heirs of God, joint-heirs with God's only Son, Christ Jesus—heirs to a wealth only estimated in the numerical language of heaven to companionship with the crowned heads of paradise, to a crystal palace in the city of light, a city whose walls are jasper, whose gates are pearl, whose streets are gold, whose flowers are fadeless, whose rivers are waters of life, whose duration is eternal, whose prince is Emmanuel. What greater riches could we hope or wish to obtain? To guard such a treasure requires the utmost vigilance lest Satan stealthily purloin the key of faith which unlocks the door to this wonderful inheritance.

2. It points to conflict with an enemy; and *our* enemy is not only

strong and powerful, but very subtle and cunning. If we would overcome him we must be watchful and wary, wise as serpents and harmless as doves. He weaves his meshes around us incessantly. We are beset behind and before, within and without. It is not enough that we shout victor in the *great* trials of life, but we must also bear with meekness and submission the *little* petty troubles that ruffle our way. It is the trifles of every-day life that fret the temper and wear out the spirit of watchfulness. It is here that Satan makes his greatest inroads into the heart of the servant of Christ. It is here that he works most constantly and assiduously to throw us off our guard; for he well knows that it is the little evils that stain the garment, the little sins that corrode the heart, the little obstacles, scarcely worth notice, that binder our progress heavenward, "the little foxes that spoil the vines." Then let us be careful each day to gird on the armor of God, that we may be able to withstand the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore let us take the *whole* armor, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. We are indeed weak but through God we shall do valiantly. Let us be "strong in the Lord and in the power of his might;" stand firmly for Jesus, fight for him right where we are in

the world. With our eyes fixed on the bright Morning Star, let us unsheathe our swords, and press on in the narrow way, watching right and left for the snares of the foe, the treacherous by-paths and the appalling dangers, fighting every thing that Satan interposes, and *always conquering*, through grace divine. When the sterner discipline comes, when Satan brings his whole force against us, and we are harassed, perplexed and troubled, let us not faint by the wayside, or pine and pray for release from suffering and trial and darkness, but rather pray for strength to bear the trials, remembering that "Out of six troubles God will save us." Job 5:19. Why should we pine? "Shall not God deliver his own elect?" Luke 18:78. In due time the release will come—rest so sweet after the toil is over, glory so bright after the darkness is passed, victory so grand that we shall not wish the conflicts to have been less fierce or the perils less numerous by the way.

3. It points to the danger of the time of night. When it is day, the light reveals the dangers that may threaten us; but we know not in what hour of the *night* the thief will come; hence we must watch and be always ready. Live every day as if it were our last. Watch our thoughts and actions. Keep our lamps ever trimmed, our vessels filled with oil that we may be ready for the midnight cry, Behold the bridegroom cometh, go ye out and meet him.

4. It points to fidelity in waiting for his coming, and fidelity is one of the most beautiful traits of the christian. Let us all be faithful

to our high calling. Christ is nowhere to be found but in the word and sacrament; neither is Christ or his kingdom confined to any time or place. Let us only be faithful. He is always ready to hear the feeblest cry sent from the feeblest saint to him for aid. While he keeps a strict eye on his elect, he watches our individual lives with compassionate love, and though we may impose on those around us by a semblance of fidelity to God, we can in no wise deceive him, or evade his vigilance. Let us keep our hearts faithful, our conversation chaste, coupled with fear, our "garments pure and unspotted from the world."

We are strangely separated.—Some are transplanted into the bosom of some other arm of the church; some are partially, others entirely removed from all fellowship with the visible church; but to all comes the caution alike—watch. The pleasures of the world are very seductive, Satan is very wily, and our own hearts full of human weakness. Oh, how we need to watch with prayer and fasting. How we need to bring daily to the holy of holies a broken heart and a contrite spirit, and humbly repeat in the ear of Jesus these beautiful lines:

The box is not of stainless alabaster
Which at thy feet I break:
Nor filled with costly ointment, gracious Master,
Poured for thy sake.

But rather in this fashion:

*A living heart—
Dashed all across with scarlet stains of passion,
And broke in part.*

Ay, a broken heart he will not despise, nor turn a deaf ear to the

prayer of the faithful. O my dear ones, let us then, whether in the folds of the church, or fighting the foe alone, watch and pray continually, lest the Master coming suddenly should find us sleeping. Let us keep the word ever before us, not only reading its sacred pages, but pondering its divine truths, and trusting its rich promises; and if we sometimes go astray, let us remember that

*We are (only) the mariners, and God the sea;
And though we make false reckonings, and run
Wide of a righteous course, and are undone;
Out of his depths of love we can not be.*

Once more, beloved, let us be humble and diligent, *watchful and wary, faithful and obedient*, that when the great ingathering shall be made at the last day, and the number shall be named—when those who have already crossed the flood shall mingle with those who are crossing now, and those who are faithful till the *end*, that we shall ALL be there. That not one link shall be missing from the chain, not one loved one missing from the happy circle. And now, ere I close, what I say unto you, I say unto all, at home or abroad—*watch*.

M. ELLA SNAVELY.
Golconda, Ills. Jan. 25, 1873.

THE company of a good-humored man is a continual feast. He is welcome every where. Eyes glisten at his approach, and difficulties vanish in his cheering presence. Franklin's good humor did as much for his country in Congress, as Adams' fire or Jefferson's wisdom. He clothed wisdom with smiles, and softened contentious minds into acquiescence.

For the Visitor.

THE IMMUTABILITY OF GOD'S WORD.

BY JOHN CALVIN BRIGHT.

By the immutability of God's word we understand "the quality that renders change or alteration impossible." The following scriptures plainly teach this doctrine:

"Heaven and earth will pass away, but my word will not pass away." Matt. 24:35; Mark 13:31; Luke 21:33.

"The word of the Lord endureth for ever." 1 Peter 1:25.

The above scriptures from the word incarnate and his apostle, demonstrates this, methinks, lucidly enough for the most fastidious cavilers.

This doctrine is further taught from the character of God. One of his attributes is immutability.—Indeed, all things save God and his word are mutable. Though "All flesh is as grass, and all the glory of man as the flower of grass." (or in other words) though

"Children of men arise and pass
Out of the world like blades of grass,"

and though the heavens and the earth "wax old as doth a garment," yet "God is the same yesterday, today and forever," and "his ways are past finding out." His immutability is taught in the following passages of scripture:

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." Job 23:13. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations." "For

ever, O Lord, thy word is settled in heaven. Ps. 33:11; 89:90. "For I am the Lord, I change not." Mal. 3:6 Besides it is declared that God is not a man that he should lie, neither the son of man that he should repent; that in him there is no variableness, neither shadow of turning. It would be supererogation and folly to extend this part of our essay further. God's immutability is sustained by the scriptures, and it necessarily follows that his word is immntable also.

We present as further evidence to the immutability of God's word, some of his declarations and prophecies which have been fulfilled.—When he said, Let there be light, there was light; and in all his great acts of creation in the beginning, he worked every thing after the counsel of his own will. When God declared that he would bring a flood of waters upon the earth to destroy all flesh, after the necessary preparation, "all the fountains of the great deep were broken up, and the windows of heaven were opened," and the whole earth was submerged. "And every living substance was destroyed which was on the face of the ground, save Noah and they that were with him in the ark." The destruction of Nineveh, the capital of the Assyrian empire; of Babylon, called the metropolis of the world, the lady of kingdoms, and the golden city, by the indomitable Cyrus, and of that commercial emporium, Tyre, by the ambitious Alexander, were foretold years before, and were all fulfilled to the very letter.—The prophecies relative to the

birth, life and death of Christ were strikingly fulfilled. And Christ's prophecies relative to the destruction of Jerusalem were fulfilled by a high hand. These facts demonstrate that God's word has been immutable heretofore, and coupled with the argument that he is immutable, prove that what he has said concerning the future happy or miserable lot of man is incontrovertible. But we are anticipating a point yet to be considered.

Another point.—If God's word is immutable, why have we two covenants in the Bible? We answer—there was fault found with the first, It was broken again and again on the part of man, and hence there was a necessity for a second; for "The law made nothing perfect, but the bringing in of a better hope did." Heb. 7:19 Again, as there was a change in the priesthood, there must of necessity be a change in the law. Heb. 7:12.

To illustrate: My neighbor locates a farm, intending to bring it to a high state of improvement. He changes his mode and operations occasionally, however always having the improvement of his farm in view, and at length he has brought it to the highest perfection. So Deity, in reconciling the world unto himself, gave the law of Moses, the less perfect; the New Covenant, the more perfect; and finally will give the absolutely perfect, the Reign of Christ, the meek inheriting the earth, and who will be presumptuous or arrogant enough to charge him with inconstancy or mutability? God declared by Isaiah, that as the rain

and the snow fulfills that which he ordained it, to bring forth the bud, give seed to the sower and bread to the eater, so his word would accomplish that which he determined it should, and not return unto him void. Isa. 55:10, 11. When the law of Moses was ready to vanish away, God established the New Covenant, upon better promises, and when it shall have accomplished that which he designed it should accomplish, then the great Sabbatical cycle shall be introduced. So much as we pass along.

Again, *each and all of the attributes of God argue the immutability of his word.* It would be palpably inconsistent for the omniscient, omnipotent, uncreated Jehovah, knowing the thoughts and intents of the heart, having all power in heaven and in earth, without beginning of days, *to change his base.* I can not conceive how a being whose power is so great that he created the universe out of nothing, and whose wisdom is so infinite that every part of it works in harmony, can be mutable, unstable, variable, fickle. If we are sane our imagination must be placed on the stretcher awhile before we will entertain such an idea of our Maker.

Then the idea that God's word is immutable being sustained, and the further thought that therein is contained the world's history, the church's history, and our own history, should cause us to respect it, and search it, comply with its requisitions, and be "made wise unto salvation."

From this word we learn the following facts:

1. Man was created in the image of his Maker, upright and without sin.

2. He violated God's law, fell from his high estate, became tainted with sin, and the whole human race degenerated. Rom. 3, 10-12; 1 Cor. 15:22.

3. A salvation as universal as was the loss was made by Deity, in the vicarious sacrifice of the Second Person. 1 Cor. 15:22; Heb. 2:9.

4. Though this great, common, universal, eternal and everlasting salvation is a free gift of *grace*, yet the following demands must be complied with on the part of man, if he would have his sins remitted and be prepared for "joy unspeakable and full of glory," to-wit: Faith in the Lord Jesus Christ that works by love. Acts 30:21; Gal. 5:6 Godly sorrow for sin which worketh a repentance toward God not to be repented of. 2 Cor. 7:10; Acts 50:21. A trine baptism (immersion) in the names of the tri-personal Jehovah, for the remission of sins Matt. 38:19; Mark 16:16; Acts 2:38 A reception of the Holy Spirit which follows baptism, and is promised to all them that ask God for it, and obey his word. Acts 3:28; Luke 11:13; Acts 5:32. Keep the ordinances as they were originally instituted, cultivate all the christian graces, press forward toward the mark of the prize of the high calling in Christ Jesus, preach the word by your godly walk and chaste conversation, and fight the good fight of faith faithfully unto death. This will fit us for future happiness, of which I shall animadvert briefly.

5. After death angels will bear us to Abraham's bosom. In the morn of the first resurrection our bodies and spirits will be re-united.

6. We will rise to meet our Redeemer in the air, our bodies fashioned like unto his own glorious body, descend with him to the earth, where we will reign with him a thousand years in undisturbed bliss, which will be augmented by the thought that second death will have no power over us, and our happiness to be coeval with eternity. And our happiness will be continually immeasurably increased. O what joy there will be to tread the golden streets of the New Jerusalem, see the pearly gates and jasper walls, drink of the waters of the river of life, eat of the twelve manner of fruits, dwell in mansions whose beauty wants a name, cause the heavens to reverberate with our songs of free grace and triumph, and bask in the light of the Lord God, who shall wipe all tears from our eyes, and banish sickness, sorrow, pain, care and death for ever from its precincts! But I have gone far enough with this. "Eye hath not seen, ear hath not heard, neither has it entered the heart of man, the joys the Father has prepared for those that love him."

7. Another fact (and a sad fact, too) is the punishment which will be inflicted on ungodly men, and those "who hold the truth in unrighteousness." It will be awful in the extreme. My ink enridles, my understanding darkens, and my heart swims in tears when I consider it. Oh, the horrors and unutterable agonies of the damned!

Confined in a lake of fire burning with brimstone! Deprived of a drop of water to cool their parched tongues! Having a knowledge of the bliss of the righteous! And a recollection that it was their own fault that they are in unutterable woe! And the awful associations of the place! *Prepared for the devil and his angels!* And having them and all the monsters in vice of all ages for companions, will not lessen the punishment! The wailings and groans of despair! The weeping and gnashing of teeth! And the thought that the "fire never shall be quenched" makes it all the less desirable. However the pen, the tongue and the pencil are wanting to portray the miseries of those who have heaped up to themselves wrath against the day of judgment.

Reader—"Choose this day whom you will serve." Acknowledge your sinfulness, plead for mercy, and comply with the conditions of salvation. "Walk in the light as he is in the light," and the blood of Jesus Christ will cleanse you from all sin, and then when your days on earth are numbered, you can make an exit out of a sinful world into climes of immortal glory. Improve the passing moments as they fly.—Make your calling and election sure in Christ Jesus. "Obey from the heart that form of doctrine delivered unto you." Purify your souls by obeying the truth. Have the power as well as the form of godliness. And pray without ceasing, trusting in the Lord, and it shall be well.

On the other hand, if you neglect your duty, trifle with time, live in sin and folly, mock at religion,

procrastinate, change the truth of God into a lie, worship the creation more than the Creator, and thus trample mercy under your feet, "*how can you escape the damnation of hell?*"

Dayton, Ohio.

For the Gospel Visitor.

Why is It?

After the holy example which Christ our pattern has set before us, the instruction which he has given us, and the example and instructions of our aged brethren who have gone before us and labored for the prosperity of the church, why is it that we find so many of our young brethren and sisters following after the foolish fashions of this wicked world? Do they mean to insult Christ and despise the counsel of the church? do they mean to carry fashion on one shoulder and the cross on the other? or are they so dazzled by the allurements of the world that they can not take proper views of the character of Christ, the authority of the church, and the self-denying, undivided effort required to carry the cross?

Why is it? Young members, ask yourselves that question when you put on this or that article of adornment. Ask yourselves—Is this for comfort, or "to be seen of men"?

Why is it? May this question be a monitor to us in our daily walks. Let us ask ourselves—Will this or that benefit any one, or be for the glory of God? Let us labor wholly for the Lord; for the reward is great, the Lord has been good, and after we do all that we can do, we shall have done no more than our duty. *

A WARNING VOICE.

There has not occurred in the history of the church a time when it was more necessary than at present to warn its members of the dangers that surround their path. The prophetic teachings concerning the church and the world during the latter days seem to be now rapidly receiving their fulfilment. We desire then to point out the fundamental error and root of heresies which are spreading their contaminating influences throughout all classes.

Mental as well as physical activity is a prominent feature of the age we live in, and one of its resultant consequences is that changes of principle occur more frequently than formerly, not only in the sphere of politics and social life, but in that of religious thought, and new phases of faith spring into existence with startling rapidity, suggesting to many minds the bewildering inquiry—What is truth? Changes have taken place in theological doctrines, some desirable, others to be deplored, which, owing to their rapid growth, escaped being welded into, or being absorbed by the old orthodox (so-called) creeds, and effectually prevented the readjustment of the latter on broader and more liberal grounds, so as to embrace, or at least not contravene, such of these developments of modern religious thought as reason and conscience would sanction, and the Bible not contradict. It is quite another question whether this, if possible, would have been advisable; we state the fact, and it has caused much division in the christian church either by direct secession, or fruitless attempts to mend the old garment with the new piece, fully justifying the foretold consequence. It must be remembered it is not our object to convert atheists, or expose the inconsistencies of so-called

infidels, consequently we assume much to be true that caviling minds would question. We address christians, and would urge them, as truth is many-sided, patiently to examine it from various stand-points, and under different lights, and if we succeed in clearing away any of the rubbish likely to obstruct the high road to knowledge, to him who is the Truth be all the praise.

In seeking for truth, whether in physical or moral science, or in religious knowledge, we have an unerring guide if rightly understood, that is, the voice of God, as revealed to us in his written word and by his created works. These great store-houses of all knowledge are mutually illustrative, nor can either be neglected by the christian student without corresponding loss being sustained. Their teaching can not be contradictory, since they emanate from one mind, though we often fail to reconcile apparent discrepancies. Hence we would claim for the written word supremacy, not on account of its higher intrinsic value as regards truth, but, in a sense, relative to man, and in deference to his sinful ignorance and finite mind, which need the cleansing and restraining power of the cross of Christ to bring into captivity every thought that would exalt itself against the knowledge of God.

Here lies the great safe-guard against all error; for, in proportion as this principle, ascribing supremacy to the written word, is tampered with, and either wholly or partially set aside, false doctrines arise, corresponding in the degree of their departure from truth in direct ratio to the subordinate position assigned to the word. When the divine authority of the Bible is rejected and its sacred records received as mere tradition, there is no limit, save the

grace of God to check the wanderings of man's unbridled mind. It would be beside our present purpose to adduce proofs of the inspiration of scripture, and after all, the real proof is practical acquaintance with the real regenerating properties of the word itself, which, like a seed, contains the life germ and awaits certain required conditions to spring forth; nor will the most powerful skeptical argument carry any weight to the soul that has experienced its quickening power.

But short of the entire rejection of the Bible as God's word, there are countless degrees in which its authority may be modified and its teaching varied; by the interposition of an interpreter between the individual soul and the written message, such as the church, the tradition of the fathers, man's consciousness, the light of science, the bias of early training, and even the Holy Spirit himself. The last named is God's appointed interpreter, but not acting as some would have us believe, who base their faith on such passages as John 16:13, and 1 John 2:27, and expect a kind of direct intellectual illumination, which were it true, would be a present personal inspiration, exercising a limiting power and control over the writings of inspired men of old. This may have its attractions for imaginatively pious minds, but must result in false and narrow views of God's truth. Now we believe that God in giving his word has not withheld from us the means of understanding its leading and saving truths, which we may do by the intelligent use of our rational faculties; while on the other hand, we are sensible that to enter fully into the teachings of the Bible—to understand its hidden mysteries and the deep things of God (1 Cor. 2, 10-14) requires, as in the case of

any other book, a moral sympathy or community of interest with the author. This we receive when we are made "partakers of the divine nature" by the gift of the Holy Spirit, which God has promised to all who repent and believe the gospel. "The spirit of man is the candle of the Lord," therefore let us use it in the study of his revealed will, availing ourselves of every light that science may discover, assured that God can not contradict himself. The Bible to us the moral government of God, and is written to teach man his duties, and to guide him through life on earth to life in heaven. We need not then expect to find in it the teaching of a text-book to physical science or metaphysical philosophy, in fact its relation to these branches of knowledge is that of accurate illustration, not systematic teaching. While avoiding the errors of the Hutchinsonians, we must, however, guard against the idea that the inspired writers were allowed to fall into any inaccuracies in their scientific statements, but in examining those statements we must consider the character of human language, which can never be clearer than human thoughts; and since we can not arrive at the essential nature of things, they must be described as they appear; so we find such expressions as sunrising and sunsetting, are used even now in some of our most scientific books, as for instance, the Nautical Almanac. Thus we will look to the Bible for such help in the study of science as may be afforded by isolated hints, or accurate descriptions of some phenomena; but, as in nature, our first received impressions have to be corrected by experience and some further acquaintance with its laws, the rule also applies to biblical statements in which the analogy of phenomena is maintained.

The study of nature in search of truth, has made us acquainted with a great chain of cause and effect, which certain philosophers are pleased to call natural order, designating the power which produces unusual events supernatural, as acting from without this chain; while they maintain that both together constitute the one system of God. The object of this theory was to defend from the attacks of materialists the miracles, which were regarded as proofs of the doctrines of christianity. Now, although we believe the careful reader will find that miracles were given not so much to prove doctrines as to accredit persons, and that the keystone of christianity is Christ's resurrection, of which there was abundant proof, yet we hold it is our duty, so far as in us lies, to meet the objections now so often urged against the miracles as proofs of authoritative revelation. The argument used by Hume and his followers of the insufficiency of human evidence to prove their truth, is now generally abandoned, and they are accepted as recorded in the gospels, not as inspired accounts, but as historically true; and attempts are made to account for them on purely scientific principles. Now as we regard the miracles there is nothing incomprehensible about them, for we make no distinction between natural and supernatural; in point of fact we deny the existence of the latter, and consider it but a term used to cloak our ignorance. The reign of law is universal, and it is by combinations of the individually immutable laws that effects are produced, which we fail to trace to their cause because of our ignorance of the various contrivances adapted to the execution of purpose, which apply, control and guide the powers of nature. Thus knowledge becomes the measure of what we call

"natural phenomena," and combinations of the higher laws still unknown to us are the cause of unusual effects.—He who made the laws foresaw the end from the beginning, and adapted them to the purposes they have since fulfilled, and he alone understands their secret working. Many have erred from the truth on this point, giving ear to the "opposition of science falsely so-called," urged by the irreligious to shake or overthrow scriptural truth, and have followed the lead of notable men. The majority are unable to reason out and trace for themselves the truths of nature, yet have an appreciative talent for the discoveries of others. This, when combined with a skeptical mind, leads to the worst results. There is not that depth of reason and power of intellectual grasp which, when guided by the pure love of truth, inspires the hope that the scoffing philosopher will at last grope his way to the light. On the other hand, christian philosophers have here a wide field for observation from which to learn much of God's character, but natural capability is required, as well as education and training of the mind, to enable them to grapple successfully with the many difficulties to be encountered, and since this is denied to the majority of men, the Bible is a witness to the great mercy and love of God. We ever find that abstract truth is less easily understood than when the same is expressed in a concrete form.

Reason and faith must go hand in hand in the search for truth, whether in the word or works of God. Separated, the former proves barren, and the latter degenerates into superstition or fanaticism; and man, failing to find sure footing whereon to rest his hope, becomes the measure of what we call

church, or is driven into boundless scepticism. There is an impression that faith is synonymous with credulity, and tyrannises over reason: but we maintain that there can be no faith without reason. True, we can not understand many of the objects and subjects of faith; but we can weigh and judge of the evidence for or against the testimony that reveals them. For the present purpose we would define these terms as follows.

Reason is the intellect, understanding and conscience; or, in other words the source of intuitive *a priori* truths, the faculty of reasoning, and the moral sense of right and wrong. Faith has a twofold meaning, and may be considered as merely an intellectual belief, or as confidence and trust in that belief that leads us to commit ourselves to it. The latter is of a moral nature, and must embrace the former, though much may be believed in a purely intellectual way, without even the possibility of giving exercise to faith as fully defined. Faith is neither a creative nor perceptive power, but simply receptive; it can but lay hold of what we are otherwise convinced of, and, therefore, must have grounds upon which to rest. Internal consciousness is its own witness; if we know any thing, we know that we know it. External perception likewise carries its own evidence with it. If we see an object, we need no further proof that we exercise the power of sight. So with the intuition of the intellect or conscience, such as God, the soul, the sense of right and wrong, these are self-evident.

But faith, in grasping its object, requires to see its truth, and this being clear, absolute necessity forces us to believe it. We may be very sorry, or it may be a very unpleasant truth, and we may even deny that we believe it,

but if it commands itself to our reason, we must give it credence. Faith as thus defined, is as necessary to the natural philosopher as to the reader of God's word; and it must be exercised by him in its fullest meaning of trusting in and acting on the truth, believed on evidence afforded by the reason. Now the man of science has to take a vast amount of truth at second hand, having neither capacity or opportunity of verifying for himself, otherwise we could never pass the threshold of knowledge; so it is not within the range of every scripture student to examine the evidences of inspiration of the sacred volume; nor is the individual responsible but for the proper use of the talents he possesses, nor accountable but for the opportunities he is afforded.

The exercise of reason is equally needful, though more rare, to the biblical student as to the philosopher; for, until the truth is discovered, it can not be believed. Its limited use has caused much error, and given rise to differences of opinion between those claiming to be guided by the same rule. In short the *unintelligent* reading of the Bible is the practice of the majority: it is too little considered as a whole, and reading by chapter and verse often destroys the sense. Verses and passages are detached from their context and applied at the will of the expounder, and often used to clothe his own thoughts, so giving them an authority and weight to the unlearned they are not entitled to; dispensational teaching is generally ignored, promises are indiscriminately appropriated; errors prevail regarding the Holy Spirit and inspiration; spiritualising too often finds its limits in the imagination and plain statements are explained away or interrupted by church creeds; divinely revealed facts

are not distinguished from human inferences. All this being true, can we wonder at the confused and opposite opinions held by christians on such subjects as—the hope of the church, the kingdom of heaven, the two resurrections, the final judgment, the second death, not to speak of the diversity of interpretations given to our Lord's teaching in parables? Let us guard against these errors. We have endeavored to show the necessity of seeking acquaintance with God, both in his word and works, by the use of the intelligent faculties we possess; we will now briefly refer to some of the heresies before mentioned, and they are to be regarded rather as tendencies than developments, but all spring from rejection of the written word. The re-action from the iron yoke of authority imposed by the clergy of the middle ages has been very great, nor has it reached its maximum, and the day is passed when power could be maintained depending for its existence on the ignorance of its victims. "Progress" is now the motto, but that must be checked and guided by prayerfulness and watchfulness would we escape being swept into the current of false teaching, allured by the attractions offered in liberal views on many subjects.

A change is taking place in the system of theology. Formerly all religious teaching was considered to be derived from revelation supported by miraculous evidences of its truth; but now the tendency is to ignore any higher inspiration in the scriptures than is to be found in the works of Plato and Socrates. This at once transfers the ground of faith from authority to inner consciousness, and makes the heart and soul of man the ultimate test of truth. In a word, it substitutes a variable guide for a

divine law, a transmitted for a direct light—the media being darkened with stains of sin. Christianity is overthrown and pure theism rises in its place, which refuses to receive such doctrines as—the fall, the atonement by blood, the divinity of Christ, the personal existence of the devil, a local heaven, final retribution, and many others; but regards God as the Father, in the fullest sense, of each individual soul which he made, with all its faults and imperfections, and inspired with his own Spirit.

A consequent change is taking place in the idea of the divinity. The central light of every religion is the character of its God, which colors every other doctrine. Overthrow revelation, and we see no limit to the perplexities in which we would be involved, extending even to such questions as—Is there a God at all? If so, is he good? No doubt all will admit the existence of a unity of intelligence pervading nature; but this admission is the very ground of Comte's Positive System of Philosophy, erroneously called religion. Now the essence of religion is allegiance to a person, while Mr. Mill, in speaking of religious sentiment, says, "It is a great advantage, though not absolutely indispensable, that this sentiment should crystallize, as it were, around a concrete object; if possible, a really existing one." Here we have a Godless religion! But from a mere observation of facts we would be led to conclude that the author of the universe was not universally or unconditionally benevolent; this is logical deism, and characterises God as finite and imperfect. Theism, such as we are considering, corrects these impressions by appeals to man's inner consciousness, and ascribes to the Creator the sum of the virtues found in

the creatures, and regards him as infinitely holy, and righteous, and loving. But the foundation is sapped, the personality of God laid open to question, and omnipotence eliminated from his character; while the advocates of this creed are brought face to face with the great problem concerning the origin of evil without any means of consistent escape, for their theory of future compensatory dealing does but evade the point at issue.

When scripture is regarded merely as history, Christ's character loses its divinity, and his bodily resurrection is denied as incredible, although he still is placed at the highest point ever assigned to human nature.—We may perceive and mourn over the strong tendency toward this in very much of the preaching of the day evinced in dwelling almost exclusively on the human attributes of the Lord's character.

Sin has lost much of the definiteness of character from the personality of the evil one being denied, and is held to be finite in its extent and punishment, whether here or hereafter. It is considered hateful and grievous, as being committed against a God of goodness, and its antidotes are love and trust.—We here see the re-action produced by such a doctrine as Augustine's hell, affecting as it did God's character.—Reason and conscience alike rebelled against the idea that God would keep certain of his creatures in endless suffering; so man, having rejected revelation, flies to the other extreme, and treats sin too leniently, and considers its punishment as capable of being borne either partially or entirely in this life, instead of taking the simple meaning of plain statements in the Bible, which prove conclusively that there can be no

eternity of evil. Further, the natural pride of man's heart refuses to submit to the truth of the doctrine concerning his original fall as recorded in scripture, consequently the atonement and final judgment find no place in the creed of those who reject christianity for this form of theism. Prayer, when offered to such a God as they adore, becomes self-reflective, its apparent efficacy arising from the increased vigor due to the exercise of the moral feelings.—Mysticism gradually but surely will soon envelop and pervade every thought of their religious life.

Space prohibits more detail. Enough we trust has been said to show the tendency and source of some of the deadly errors and soul-destroying heresies widely diffused in the present day, and to guide christians in their search for truth. Let us take warning and cling to the revealed word, which is not only God's appointed means for communicating life, but likewise for nourishing it, and in it alone will we find the sure foundation on which to rest our hope, even God's words of promise. (1 Peter 1:23; 2:2; 2 Peter 1, 19-21)—*Rainbow.*

[Published by request.]

THE DRAMA.

The following is a copy of the Rev. Rowland Hill's original and celebrated play-bill, which was posted up at Richmond, England, June 4, 1774, close to the play-bill of the day, and which helped to close the theater.

*By Command of the King of Kings,
And at the desire of all who love his
appearing.*

AT THEATER OF THE UNIVERSE
ON THE EVE OF TIME,
Will be performed,

THE GREAT ASSIZE :
OR
DAY OF JUDGMENT !

The *Scenery*, which is now *actually* preparing, will not only surpass every thing that hath yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of ALL the inhabitants of the world, in their various and proper colors; and their customs and manners will be so exactly and minutely delineated, that the most secret thought will be discovered

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccl. 12:14.

This theater will be laid out on a new plan, and will consist of Pit and Gallery only; and, contrary to all others, the gallery is fitted up for the reception of the people of high (or heavenly) birth, and the pit for those of low (or earthly) rank !

N. B.—THE GALLERY IS VERY SPACIOUS, AND THE PIT IS WITHOUT BOTTOM.

To prevent inconvenience there are separate doors for admitting the company, and they are so different that none can mistake that are not wilfully blind. The door which opens into the gallery is very narrow, and the steps up to it are somewhat difficult, for which reason there are seldom many people about it. But the door that gives entrance into the pit is very wide and commodious, which causes such numbers to flock to it, that it is generally crowded.

N. B.—The *strait* door leads toward the right hand, and the *broad* one to the left.

It will be vain for one in a tinsel

coat and borrowed language to personate one of high birth, in order to get admittance into the upper places; for there is one of wonderful and deep penetration, who will search and examine every individual, and all who can not pronounce *Shibboleth*, in the language of *Canaan*, or have not received a *white stone*, or a *new name*, or can not prove a clear title to a certain portion of the Land of Promise, must be turned in at the left hand door.

THE PRINCIPAL PERFORMERS

are described in 1 Thess. 4:16 ; 2 Thess. 1, 7-9 ; Matt. 24: 30, 31 ; 25: 31, 32 ; Daniel 7: 9, 10 ; Jude 14:15 ; Rev. 22: 12-15. But as there are some people better acquainted with the contents of a play-bill than the word of God, it may not be amiss to transcribe a verse or two for their perusal.

"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousand ministered unto him, and ten thousand times ten thousand stood before him. The Judgment was set, and the Books were opened; and whosoever was not found written in the Book of Life was cast into the lake of fire."

ACT I

of this grand and solemn performance will be opened by an archangel with the trumpet of God.

The trumpet shall sound, and the dead shall be raised. 1 Cor. 15:22.

ACT II

will be a procession of saints in white, with golden harps, accompanied with shouts of joy and songs of praise.

ACT III

will be an assemblage of all the unregenerate. The music will consist

chiefly of cries; accompanied with weeping, wailing, mourning, lamentation and woe.

To Conclude with
A N O R A T I O N
By the Son of God,

as it is written in the 25th of Matthew, from the 34th verse to the end of the chapter. But for the sake of those who seldom read the scriptures, I will here transcribe two verses.

"Then shall the King say to them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

AFTER WHICH

THE CURTAIN WILL DROP—

Then, O to tell
 Some raised on high—others doomed to hell,
 (John 5: 28, 29)

These praise the Lamb, and sing redeeming love,
 (Rev. 5: 8, 9; 14: 3, 4)

Lodged in his bosom, all his goodness prove,
 (Luke 16: 22, 23)

While those who trample under foot his grace,
 (Luke 19: 14, 27)

Are banished now forever from his face,
 (Matt. 25:30; 2 Thess. 1:9)

Divided thus, a gulf is fixed between,
 (Luke 16:29)

And (everlasting) closes up the scene.
 (Matt. 25:46)

"Thus will I do unto thee, O, Israel; and because I will do thus unto thee, prepare to meet thy God, O Israel." Amos 4:12.

TICKETS FOR THE PIT,

at the easy purchase of following the vain pomps and vanities of the fashionable world, and the desires and amusements of the flesh—to be had at every flesh-leasing assembly.

"If ye live after the flesh ye shall die." Rom. 8:13.

TICKETS FOR THE GALLERY,
 at no less rate than being converted, forsaking all, denying self, taking up the cross, and following Christ in the regeneration—to be had nowhere but in the word of God, and where that word appoints..

"HE THAT HATH EARS TO HEAR, LET HIM HEAR."

"And be not deceived; God is not mocked For whatsoever a man soweth, that shall he also reap." Gal. 6:7.

N. B.—*No money taken at the door*, nor will any tickets admit to the gallery but those sealed by the Holy Ghost, with Immanuel's signet.

Watch therefore: be ye also ready, for at such an hour as ye think not, the Son of man cometh. Matt. 24, 42-44.

—[*Harpers' Monthly.*]

For the Visitor.

Entering Into the Kingdom of God.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my Father which is in heaven.

Matt. 7; 21.

From this quotation of our Lord and Master, he plainly gives us to understand that not every one that calls on the name of the Lord, or that says, Lord, Lord, shall enter into the kingdom of heaven, but only they that do the will of his Father which is in heaven. Christ himself came not to do his own will, but to do the will of his Father, and to save that which was lost. God tells us in his word that he would not that any should be lost, but that all should come to the knowledge of the truth and be saved. Then let us, as believers in Christ Jesus, strive with a full purpose of heart

to attain to a knowledge of the truth as it is in Christ Jesus. That we may obey his precepts and keep his commands, and diligently follow every good work. That we may enter in with him into his glory, in triumph, for the declaration of Christ is true that not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of the Father in heaven.

Now it is the will of our heavenly Father that we deny ourselves, take up our cross, and follow Christ. In the first place, in order to follow Christ we must deny ourselves of all the ungodliness of this world.—That is, we must forsake our own will, and surrender ourselves to the will of Christ our Lord and Master, that we may live no more unto ourselves, but unto Christ, who died for our justification, and rose again that he might bring us unto God; yet how unwilling we seem to be to deny ourselves of the pleasures of this world that we may walk no more after the flesh, but after the spirit.

The apostle Paul tells us that there is no condemnation to them who walk not after the flesh, but after the spirit. "For they that are after the flesh do mind the things of the flesh, but they that are after the spirit do mind the things of the spirit. If ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, are the children of God." Moreover we must follow Christ Jesus out of sincere love and pure motives, unto the end; and not like some, who,

taking offense at the words of their Lord and Master, say—This is an hard saying; who can bear it? and from that time go back and walk no more with him.

Alas, there are too many at this day who are unwilling to hear the salutary words of our Lord and Savior Jesus Christ; but if one tells them that Christ has made a promise of afflictions and tribulation unto all his servants and his disciples, they will reply from an embittered mind and a rebellious heart—This is a hard saying, who can hear it?—They will not receive the doctrine of Christ Jesus, nor the gospel of glad tidings that was given us from heaven by the Holy Spirit, and sealed by the precious blood of our Savior. But if a false prophet or false teacher should come and predict or promise temporal ease and pleasure, him would they hear and reject the words of our blessed Savior, who hath promised peace and eternal life unto all them that believe on him. But they will forsake the good Shepherd who spared not his own life for our sake,

but delivered it unto death for the great love wherewith he loved us; and place their confidence in the doctrine of man which hath no duration but in a short time must pass away. Of whom the apostle says, their assistance availeth not, neither can they help themselves, for their spirit departeth from them, and they return again to the earth. And all those who put their trust in man and who have pleasure in unrighteousness shall utterly perish.

All true believers must therefore follow no man, but follow Christ Jesus our Lord, who the

apostle Peter says has suffered for us, leaving us an example that we should follow his footsteps. The sentiment is expressed by the apostle Paul in these words, saying—let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who that for the joy that was yet before him endured the cross, despised the shame, and is now set down at the right hand of God on high.

Here we perceive by the teachings of the apostle that we as believers in Christ Jesus that we are not to live after our own will, or after the lust of the flesh or after the pride of the eye or the vain glories of this world, but that we must lay aside every weight and the sin that doth so easily beset us. We must lay aside every idea of the heart with all ungodliness and the kingdom of darkness with all that pertains thereto; and to take up our cross and to follow Christ Jesus and to look unto him as the Captain of our salvation and the Shepherd of our souls, and to be led and guided by the Spirit of God, for as many as are led by the Spirit of God they are the children of God, or sons of God, and if God be for us, who can be against us? Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecution, or famine, nakedness, or peril, or sword? Nay, neither death nor life, nor angels, persecutions, nor powers, nor things present nor things to come, nor light nor death, nor any other creature, shall be able to separate us

from the love of God, which is in Christ Jesus, and with all the solemnity of heart and you take our Savior for an example and with patience bear your light afflictions with the persecutions and temptations and the fiery trials of this present life for a short time, for the apostle says—our light afflictions which are for a moment shall work out for us a far more exceeding and eternal weight of glory, and if we suffer with Christ we shall also reign with him, and the sufferings of this present life is not worthy to be compared with the glory which the Lord our God hath prepared for all them that love him.

Hence, dear brethren and sisters, let us be faithful in Christ Jesus, that we may not be found in that number that say, Lord, Lord, but cannot enter into his kingdom. But by the grace of God let us obey his precepts and obey his commands that we may enter in through the gates into the city that we may join that innumerable company which John saw around the throne of God, that when Christ, who is our Lord, shall appear that we may also appear with him in glory.

J. W. BURNS.

The Blind Eye Opened.

I have recently read of a young lady, twenty-five years of age, who had been blind from birth. For twenty-five years she had lived in midnight darkness, groping through the gloom of an unbroken night. She could not form the faintest conception of the features of those she loved, of rainbow hues, of a summer's morning, of the sublime loveliness of the expanded ocean, earth and

sky. As her friends endeavored to picture to her the scenes, exhausting the powers of language and illustration in the attempt, her soul struggled in sad and unavailing efforts to form some conception of the wonders which light could reveal.

A successful operation was performed and sight was restored. For several days she was kept in a partially darkened chamber, until the visual organs gained strength, and she had become a little accustomed to their use. Then, on a lovely, pure morning, the window-blinds were thrown open and she was allowed to look out, for the first time in her life, upon the wonderous workmanship of God's hand. Then was unfolded to her enraptured gaze the verdure of the carpeted earth, the luxuriance of its vegetation, the flowers, the towering trees waving their leaves in the gentle air, the widespread landscape extending apparently into infinity, and the grandeur of the overarching skies, with their gorgeous drapery of clouds.

She nearly fainted from excess of rapture. Tears of more than earthly delight gushed from those eyeballs which had so long been sightless. "O, wonderful, wonderful!" she exclaimed; heaven surely can not surpass this. I never dreamed of aught so lovely. On such a scene I could gaze for ever, for ever, unwearyed. No language can describe such grandeur and loveliness. O God! this must be thy dwelling-place, thine effulgent home.

Thus in ecstasy of bliss she gazed, exhausting the language of admiration, till fearing the effect of excitement so intense, closed the blinds.

And thus shall it be with you, O happy, happy disciple of Jesus, when the film which earth and sin have incrusted shall be removed from your

eyes, and entering in at the golden gates, the splendors of the celestial paradise shall be opened to your view. Your eyes are now blinded. No description can give you any adequate idea of the glory and splendor of heaven. Christ will then open these splendors to your sight. And O, what an entrancing view will then astonish and enrapture your soul! The celestial Eden, the paradise of God, the metropolis of the Empire of the Almighty, around which the majestic orbs of a limitless universe revolve in adoration of the Monarch there enthroned! Who can imagine the magnificence of such a scene? It will be as far superior to all your earthly conceptions as were the splendors of one of earth's most brilliant mornings to one whose sightless eyeballs had never witnessed but blackness and darkness and gloom.—Then you shall see the Almighty Father as he is, hear his voice, and be entranced by his smile. Myriads of angel forms, in all the varid ranks of heaven's peerage, archangels, cherubim, seraphim, shall wing their flight before you, sweeping immensity with pinions which never tire, and flashing in heaven's brilliance plumage whose beauty never fades. The green pastures, the still waters, the towering hills of God, where myriads of celestials take glorious pastime, the golden city, the mansions upon whose architctural beauty infinite wisdom and almighty power have lavished their resources,—these are the visions, now utterly inconceiveable, which shall then burst upon your view, and where you shall spend your immortality, loving and beloved.

Child of sin and sorrow, uncheered by christian hopes, can you reject that loving Savior who offers you all this without money and without price,—all

this, if you will only turn with a penitent heart to God, abandon sin, accept Jesus as your atoning Savior, seek the influences of the Spirit to enable you to live a holy life, and thus allow our kind heavenly Father to adopt you as his child and heir?

“There'll be no sorrow there, there'll be no sorrow there,
In heaven above where all is love.”

—*Selected.*

•••

The Garden of Eden.

The description in Genesis of the Garden of Eden has given rise to a vast amount of research and speculation.—The main difficulty has naturally been the location of the garden—to find some spot with topographical features corresponding with the sacred narrative. It was eastward in Eden—but where was Eden? And where now is the river that “went out of Eden,” and parting, “became four heads”?

In regard to the first point, Conant says of the theory which locates it in the mountainous regions of Armenia, that as may be seen by an inspection of a correct map, “all the principal rivers of this region have their origin within a short distance of each other, around a central body of water, and run thence in different directions, that is, divided or parted thence, as the sacred writer expresses it.” The identity of two of the four heads—the Hiddekel or Tigris, and the Euphrates—with the modern rivers of that name, is not seriously questioned; but the other two have not been certainly ascertained, and probably never can be. Yet it may be said that the Halys (Rizil Irmak), emptying into the Black sea, and either the Kur or the Araxes, flowing to the Caspian, may be respectively the Pison and Gihon.

But it is not essential to the truth of the narrative that the sacred writer should furnish a minute description of the locality, and since the general features he mentions are satisfied in this Armenian region, there is no valid reason either for doubting the accuracy of the narrative, or for devising fanciful explanations of the writer's meaning—We are justified in assuming that Eden was probably located in the region of the head waters of the Tigris and the Euphrates. More than this we do not need to know.

It is worthy of notice that the belief in a “Garden of Eden”—that is, of “pleasure”—is by no means confined to those who accept the divine revelation concerning it. Among all nations possessing ancient religious traditions, the idea of a “garden of pleasure,” an earthly paradise, the abode of innocence and peace, is prevalent. The Chinese have their enchanted gardens, high up on the summits of the Huanlun mountains, through which flow four streams springing from the fountain of immortality. The Arabs tell of a garden in the east, on a mountain of jacinth, inaccessible to man, a garden of rich soil and equable temperature, well watered, and abounding with trees and flowers of rare colors and fragrance.

Now how ought we to regard the striking resemblance in these traditions to the biblical account? As skeptics do, who see in them only a proof of the mythical character of the Mosaic narrative? Rather should we discover in them a remarkable confirmation of its truth, as showing the unity of the race, and the universal recognition of a higher state from which man has fallen, and to which he is constantly longing to be restored. The absurd human inventions which disfigure these traditional ac-

counts serve but to show the necessity of a divine revelation of the primeval innocence and fall, in order that their true character and their relation to the great plan of salvation may be clearly understood.

Family Circle.

Marriage and the Family.

Woman was made to be a helper meet or suitable for man—"not from his head to rule over him, nor from his feet to be a servant to him; but from his side to be equal with him, and from beneath his arm to be protected and cherished by him." The nature of their union as husband and wife is indicated in Gen. 2:24, "Then shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh." When the Pharisees asked Christ if it was lawful for a man to put away his wife, the Savior repeated the same thought in nearly the same language, and added: "So then, they are no more twain, but one flesh." What therefore God hath joined together, let no man put asunder—Mark 10:7-9. In these added words we find not only the most unqualified approval of the marriage relation on the part of God, and his agency in the act that unites husband and wife, but also a positive command against destroying that relation.

The word "man" evidently refers to both man and woman, as it is put over against "God" as the author of the bond. Hence it is not the judge who grants a divorce for scriptural cause (Matt. 5:32) who violates Christ's command, but the husband or wife who commits the crime which destroys

that unity and sanctity which are the distinguishing features of the marriage relation. And it is only when thus broken, that the Saviour recognizes any release from this relation, and he declares another marriage on the part of the criminal to be a repetition of the crime.

It is upon marriage thus ordained and thus guarded, that home with all its precious associations and loving ministry depends. It is in the tender relation of husband and wife, parent and child, brother and sister, and the delights of home, that is found the truest type of the joys of heaven.

The value of a christian home and of a godly ancestry is beyond all price. Habits and tendencies of the mind are hereditary, as well as those of the body; and it is thus that parents incur the responsibility of seeing their own iniquities visited on their children, and thus also may they secure for them innumerable blessings. The man whose life is wrapped about with memories of a mother's kiss and a father's prayer, of a sister's song and of joyful and holy Sabbaths, has the most effectual shield against temptations to sin. Unseen forms of goodness, purity and truth continually hover around him, and hard indeed must be the heart that can resist their ennobling influences, and turn aside to the allurements of vice.

No words of man can add to the definiteness with which the nature of the marriage relation is set forth in the word of God. Man and woman become "one flesh," and that for life. Nothing but death or crime may separate them, and what crime is distinctly specified. All social history is a commentary upon the wisdom and love which ordained the marriage and family relation, and every attempt to set

aside or evade the obvious meaning of scripture on this subject has only multiplied and aggravated the evils which it sought to cure.

Correspondence.

EDITORS OF THE GOSPEL VISITOR :

We often see in our religious papers communications headed Church News, which are read by many with pleasure and profit, being often the means of our forming acquaintance with each other. Bound as we should be with cords of love, we in a manner partake of each other's joys and sorrows. By our papers and letters we can learn of each other's welfare, though we may reside in different parts of the earth; being blessed with many privileges in this our day which the early christians did not enjoy, for we read that in the days of Paul, he "said unto Barnabas, let us go again and visit our brethren in every city where we preached the word of the Lord, and see how they do."

Dear brethren, how we love the good old way still, in preference to any new, in that we can exchange greetings with one another. The church here (Mahoning county) was long the home of the Gospel Visitor, as some of its readers may remember seeing it published near Poland, Mahoning county, and later in Columbiana, Columbiana county, Ohio, where the pioneer editor and publisher still resides with the remainder of his family.

The brethren here are few in number and live somewhat distant from each other. In the counties of Columbiana and Mahoning they were permitted to build a house of worship last summer, in a central part of the church, to the

north of Columbiana, yet in sight of town, in a neighborhood which they tell us was once a settlement of brethren at an early age of our country, and had given a lot of ground to be used by the church and friends to bury their dead therein, and for a site for a meeting house, but it was not used for the latter purpose until last fall; and fifty long years came and passed ere that for which it had been given was accomplished. Indeed the mounds which had marked the last resting place of the donors had sunk beneath the level of the surrounding ground.

But on the third day of November the brethren and friends met and used the new meeting-house as a place of worship for the first time. C. Caylor speaking in the German, and J. K. L. Swibart and J. B. Shoemaker in the English, from 1 Cor. 3: 16, 17. We try to have meetings on alternate Sundays ever since. Our last meeting at this writing was January 26, by elder H. Kurtz. Old and feeble as he is in body, he is yet strong in the faith once delivered to the saints. By this, those interested may obtain a glimpse of "how we do."

We often desire such men like Paul of old, to call and see us, when they can make it suit, when they pass through Columbiana by rail or otherwise, for we think we have good ground to sow the word in. We need grace from our God and encouragement from his servants, in our little flock as we see that grand and awful day approaching. I close, hoping that many will write for the Visitor during the coming year.

A. W. LONGANECKER.
East Lewiston, O.

News from the Churches.

Accessions.

The North Coventry church, Pa., had an accession of ten by baptism, lately, and more are expected to come.

Ten were received into the Rock river church, Indiana, and four into the Shipswancy church (same State) by baptism.

At Mifflintown, Pa., the brethren baptized four.

The Springfield church, Noble county Indiana, reports accessions to the number of over a dozen during the last year.

Extract.

You will see on your book a name, Rhoda A. Brown. I sent her the Gospel Visitor. She read it for several years, and last fall she traveled fifty miles before she came to a place where she could be baptized. She is now a sister of the brethren, and a subscriber to your paper. We appointed a special meeting for that purpose. Soon we learned that there was another one to be baptized. So we still see the good work of the Lord going on.

PETER BEER.

Indiana Co. Pa.

Notices.

FEBRUARY 9, 1873.

Brother H. J. Kurtz:

Please make the following announcement in the Gospel Visitor: The district meeting of West Virginia will be held in Seneca district, eight miles west of Mouth of Seneca, at the Union school-house, Dry Fork township,

Randolph county, on Friday and Saturday, May 9 and 10. For any further information address the undersigned.

A. HARMAN,
Mouth of Seneca,
Pendleton Co. W. Va.

By order of the church.

THE brethren in Champaign county, Illinois, have appointed their love-feast on the 7th and 8th of June next. It will be held at brother George Dilling's, five miles east of Urbana, commencing at 10 o'clock on Saturday. A hearty invitation is extended to all, especially the ministering brethren.

J. H. MOORE.

Poetry.

The Voice Across the Tide.

BY ALICE WILLIAMS.

One time our Lord went up alone to pray,
Upon a mount apart, in Galilee;
And sent his friends before him on their way
Over the dark waves of the placid sea.

And when the evening came he was alone.
No voice save his fell on the damp night air,
As prostrate there before the Father's throne
He wrestled in the fervency of prayer.

Meantime a storm arose upon the sea;
The little ship high on the heaving wave
Was tossed by cruel winds. All soon would be
Destroyed, without some power divine to save.

"O that our Lord were with us," loud they cried,
To calm the tempest by his wondrous power;
To quell, as once before, the angry tide—
Would that he were beside us in this hour!

And lo! About the fourth watch of the night,
A light shone shoreward upon Galilee.
And calmly gliding on their doubting sight
The Lord came to them—walking on the sea.

"It is a spirit," the timid seamen cried,
And faint hearts in them were all dismayed;
Until the Master called across the tide,
"Be of good cheer; 'tis I; be not afraid."

Then from the hearts of all, departed dread.

Breaking the spell of fear that held him dumb,
"Lord, if it be thou," Cephas boldly said,
"Bid me to thee upon the waters come."

The Master smiling answered Come, and straight
The rash disciple stepped upon the wave;
But, faint of heart, drawn by his own weight,
Sinking, he cried, "I perish, Master, save."

"O thou of little faith," the Master said,
And reached unto the drowning one his hand,
Then entering in the ship, the storm was stayed,
And ere the morn they anchored on the land.

Master and Lord, be near me when I call,
By throng woes and evils sore dismayed.
When tempests rave and billows rage, o'er all
Speak to my soul—'Tis I; be not afraid!

And if, like Cephas, I try like thee
Supreme to walk upon the angry wave,
And, doubting, sink; stretch out a hand to me:
Rebuke my wavering faith—but also save!

Then calmly on life's ocean I embark,
With trustful heart upon the waves I ride;
Knowing, when billows rage and skies are dark,
Thy voice will come to me across the tide.

CINCINNATI, Dec. 6, 1872. —Standard.

MARRIAGES.

Married at the residence of the bride's parents, May 14, 1872, by elder L. Kimmel, Mr. JOHN ELGAIN to sister MARY KELSO, both of Armstrong county, Pa.

Married at the residence of the bride's parents, February 14, 1873, by elder L. Kimmel, brother JACOB WHIPSKEY to sister ANNIE KELSO, both of Armstrong county, Pa.

OBITUARIES.

Died September 27, 1872, near Upton, Franklin county, Pa. sister CATHARINE MOURER, wife of brother Peter Mourer, aged 33 years, 4

months and 8 days. Sister Catharine was suddenly called by the heavenly messenger, and left a kind husband, two daughters and many sorrowing friends to mourn her sudden departure, which truly was in the full triumphs of faith in a glorious immortality. Funeral services from Zeph. 1: 14, 15, by brethren Daniel F. Good and Adam Phil.

At the same place, October 11, GEORGE H., infant son of brother Peter and sister Catharine Mourer, aged 15 days. The little infant survived the mother a few days, but now is sweetly sleeping at its mother's side.

Sweet little George sleeps on Jesus' breast,
Safe in the Shepherd's arms he'll rest,
No pain can reach, no harm come nigh
The lambs that in his bosom lie.

Yes, they are gone; do not mistrust,
But meekly to his wisdom bow.
He's laid the loved ones in the dust,
With angel spirits resting now.

GEORGE MOURER.

Died near Dayton, Ohio, January 24, 1873, brother JOSEPH B. MILLER, aged 57 years, 6 months and 24 days. Disease strangulated hernia. The noiseless footsteps of death crossed the threshold and removed the center of family attraction and delight. Brother Miller was afflicted several months, and suffered much. He bowed in humble submission to the affliction hand of providence, and was resigned to the Master's will, whether to live or whether to die. Seeing the will of the Lord concerning him indicated a departure to the spirit land, he arranged his temporal affairs, providing liberally for his dear, but now bereft companion, whom he committed to the "widow's husband" above. In the early part of his illness, he called on the elders of the church, and was anointed with oil in the name of the Lord. He calmly met the approaching message, and resigned his departing spirit to the care and keeping of the Savior. Funeral service by brethren Nead, Brubaker and others, from Rev. 14: 13.

Whilst in the tomb our father lies,
His spirit rests above;
In realms of bliss it never dies,
But knows a Savior's love.

[Companion and Pilgrim please copy.]

Died in Eel river Church, Kosciusko county, Indiana, brother SAMUEL BUTTERBAUGH. He was taken away very suddenly June 15, 1872. He went about five miles from home, his health being as good as usual, and his wife went with him. About one o'clock in the afternoon he took sick, he fell off his chair in less than fifteen minutes, and he did not know any thing more from that time until he died. On the 16th he was taken home in a spring wagon. It was a sad sight to see him suffer. On the 17th following, at half past five o'clock in the morning, he breathed his last. His disease was apoplexy. He was a faithful member of the church nearly thirty-five years. He was the father of nine children, the oldest deceased in its infancy. He leaves a sorrowing companion (a sister), and eight children to mourn the loss of a departed father—six sons and two daughters, four of

them are married, and also five of the children are members of the church—the youngest child is fourteen years old. Oh, how hard it is to part with one we loved so well. We hope he has gone to rejoin those with whom he lived and worshipped on earth, in the heavenly land, to rest from his labors and sorrows, and to be with the Lord in peace. Many of his friends are gone to their long eternal home, and many more after him must go. The age of deceased 59 years, 10 months and 24 days. The funeral service was performed to a large concourse of people, by brethren David Bechtelheimer and Joseph Gripe, from 2 Tim. 4, 6-8.

Our father's gone to the spirit land,
And we trust he's free from all pain;
United with the angelic band,
Our loss is his eternal gain.

There's glory, rest, and peace and love
In that grand region up above,
Which I enjoy, and long to see
You ready for my company.

Farewell, farewell, my children dear,
For sweetly lay I sleeping here;
Then ready be, for die you must,
With your kind father sleep in dust.

Farewell my dear companion, too,
We've parted for a time, 'tis true,
If garments white you do retain,
We'll meet and no more part again.

MISS CATHERINE BUTTERBAUGH.

Died in Springfield, Clarke county, Ohio, January 24, 1873, of hasty consumption, MARY ANN DONOVAN, wife of George Donovan, aged 27 years, 8 months and 13 days. Funeral January 26, from 2 Timothy 2: 11-13, by Aaron Frantz.

The subject of the above notice was sick about five weeks, and when death's cold arms began to encircle her mortal body, when all medical skill failed, and it was evident that her soul would soon wing its way from this earthly scene, she had great anxiety to see the sister who reared her from childhood, to whom she was very much attached with the strongest bonds of love and affection—the present companion of elder George W. Studebaker—her own mother having died when she was a child. The news was sent to sister Studebaker, who resides near Muncie, Indiana. She arrived to see her adopted daughter, January 21, and found her undergoing intense suffering apparently in consequence of breathing. Large drops of sweat flowed like the laborer in the harvest-field, three successive days. She did not lay in the bed for one week before she died, in consequence of breathing. She breathed her last breath in her chair. On the twenty-second she asked, "Mother, ain't I a long time dying?" and said she must leave us, and was going to rest. When asked how she felt, she said, "Mother, I have prayed day and night to my Savior, to take my poor soul to rest, and the way looks clear before me." She then said what should be done with her children, desired that mother should take her little Lizzie, and her companion should keep her little boy Elmer. Stated how she wanted to be buried. She

wanted nothing fancy on her remains, and wanted brother Aaron Frantz to preach her funeral. Then she said, "Mother, I want you to pray for me." She then desired them to sing for her. When asked what she wanted sung, she said,

"Jesus my all to heaven is gone,"

and she helped to sing the hymn through, then desired that mother should pray for her again, said, "I want to hear your voice once more in prayer." Then said that while she was singing the Lord came and got her soul. After which time she did not talk so much, but said, "Tell Belle (meaning the companion of the writer, who was also raised by the same sister) good-by for me; tell her I have gone to rest, and she shall meet me in heaven. Tell papa (meaning elder Geo. W. Studebaker) good-by, I am going to meet him in heaven." She also said, "Mother, don't have anything done to me until you know I am gone," and said, "Mother, you will feel so much better when I am gone and you know I am at rest." She was perfectly sensible until the last, but did not speak for about an hour before she died. Our hope and prayer to God is that our loss is her eternal gain, and that we sorrow not as others who have no hope. She was baptised by elder John U. Studebaker, in May, 1868, in the Mississinawa church, Delaware county, Ind.—She visited her friends in Indiana, last autumn in perfect health, and now her remains rest beneath the clods of the valley. When we reflect on our condition, the language of inspiration rises distinctly before us, "Set thy house in order, for thou shalt die and not live." Let us all take warning, and be prepared to meet our sister in heaven, and not forget to pray for her husband who is left to mourn the loss of a faithful and true companion.

WILLIAM GUMP.

Died in Preble county, Ohio, September 30, 1873, friend JACOB M. NETT, who was not a member of our church, but died in the faith.—He sent for the writer; I visited him Sabbath morning, when he said to me that he would like to be received into the church by baptism, but it was too late; he would have to die, and he desired me to pray for him, which I did. I then asked him if he had any hope; he said he had some hope and died on Monday morning—age 57 years, 3 months and 20 days, leaving a sorrowing companion and several children to mourn his loss. Funeral improved by the writer from Matt. 24, 44-46.

A. YOUNCE.

Died, February 3, 1873, in Maggodee congregation, Virginia, of pneumonia, after one week of suffering, our beloved brother, elder ABRAHAM NAFF, aged 66 years, 11 months and 8 days, having been in the ministry about 40 years. Funeral attended by the writer, in connection with other brethren, in the midst of an unusually large congregation, who manifested the deepest sympathy for the irreparable loss to the church and society of so worthy a minister and citizen. He leaves a widow, three sons (two in the ministry and one a deacon) and two daughters living, with many relatives and friends to mourn their loss.

JOHN H. LEMON.

Died in the Delaware congregation, Knox county, O., Dec. 7, 1872, BETSY MYERS, wife of brother Jacob Myers, aged 72 years, 6 months and 23 days. She had never been a member of any church, and made no profession of christianity, until she came to her death-bed, where she sought the pardon of her sins, and an interest in the welfare of her soul, and finally said that she had found peace, and was willing to die, and had no desire to live. She appeared to be very prayerful until the last. But oh, how much wiser would it be for us to spend our whole lives in the service of our Lord and Master; then in the end we could claim the sure promises. The funeral services were improved by the writer.

But the messenger of death did not stop here. Although brother Jacob Myers did not feel to mourn as they that have no hope, but rejoiced in the thought of one day meeting his beloved companion in a better world, yet he wept and mourned over his loss and his cheeks had scarcely been dried of tears, when the mighty hand of death took a fatal hold upon his frail body, and the 28th day of December ended his earthly career. An old lady who had been making her home in brother Myers' family for some time, was afflicted with erysipelas, and was somewhat deranged, and as brother Myers was in the act of helping her into her bed, he received a scratch from her finger-nails on the back of his hand; the erysipelas set in, which is supposed to have been the cause of his death. He was sick only about four days, and died in just three weeks from the death of his wife. The church has lost a worthy brother, who, we have reason to believe, died in the triumphs of a living faith. He left no children. Brother Myers was born in the State of Maryland, where he lived until 1836. Since that time he has been a resident of Ohio. His age was about 75 years. The funeral services were improved by brother Christian Wise and the writer.

W. EDMISTER.

[Companion please copy.]

Died December 23, 1872, near Dayton, Rockingham county, Virginia, our beloved brother CONRAD SENGER, aged 73 yrs. 9 m. 18 d. He leaves six sons and one daughter to mourn their loss, but they mourn not without hope; their loss is his eternal gain. Their faith is that his last years and days were his best. He was found daily lifting up holy hands to God in prayer. His disease was pneumonia, which settled on the lungs. His suffering was great, but he bore it with patience, wishing for his days to be few, and to end his sufferings in death. All that appeared to grieve him during his illness, was to leave the little grand-children around him. He told them how to live so as to meet him in

a better world. Funeral occasion improved by elder Solomon Garber and others, to a large attendance of relatives and friends, from Rev. 14:13.

Died in the Black river congregation, Medina county, O., Feb. 1, 1873, our much beloved sister SARAH JANE HAWK, wife of Theodore Hawk, and daughter of brother Peter and sister Sarah Drushal, aged 29 years, 10 months and 16 days.— She leaves a husband and two little girls, and a number of other relatives to mourn her untimely death, but yet we mourn not as those without hope, for we trust that our loss is her eternal gain. Funeral occasion improved by brother Joseph Rittenhouse, from 2 Sam. 12:23, to a large and sorrowing congregation.

Dear as thou wert, and justly dear,
We will not weep for thee;
One thought shall cheek the starting tear—
It is that thou art free.

CATHARINE WHITE.

[Companion please copy.]

Died near Degriff, Logan county, Ohio, January 19, 1873, friend WM. SNAPP, aged 44 years, 11 months and 15 days—disease lung fever. He leaves a kind companion (sister in church) and six children to mourn their loss. Funeral preached by brethren J. L. Frantz and M. Swonger, from 1 Cor. 15: 22, 23.

Also at same place and out of the same family, Jan. 26, 1873, JABEZ L. SNAPP, son of William and Mary Snapp, aged 18 years, 10 months and 8 days—disease lung fever, Funeral preached by brethren J. L. Frantz and M. Swonger, from Ps. 90: 9, 10.

J. L. FRANTZ.

Died January 23, 1873, in the Luney's creek congregation, Grant county, West Virginia, our loved sister LYDIA LYON, aged 70 years and some months. She was a faithful member of the church for many years, and manifested faith, patience, hope and resignation to the last. Her husband had been dead about fourteen years. She leaves seven children, MARTIN COSNER.

In the Augwich branch, Huntington Co. Pa. Dec. 30, 1872, bro. JOHN LUTZ, aged 74 y. 2 m. 14 d.

Funeral services by the brethren, from Job 14:14.

In the same house, January 5, 1873, sister MARY LUTZ, wife of the above named bro. Lutz, aged 71 y. 10 m. 1 d.

Religious services by the brethren, from Job 14:24. The hymns 605 and 618 were used on both occasions by request of friends.

A. L. FUNK.

[Several obituaries crowded out.]

west will stop at Gettysburg. There will be means for conveying persons from both Versailles and Gettysburg to the place of meeting.

BOSTON, INDIANA, }
February 12th, 1873.

BROTHER HENRY: Please announce in the GOSPEL VISITOR that the District meeting of Southern District of Indiana, will be held on the (10th and 11th) of April in the Brethren Meeting-house in Fourmile Congregation, Union County, Indiana, ten miles Southeast of Richmond.

Brethren coming on the Cincinnati and Chicago Road will stop off at Richmond. Those coming on the Cincinnati, Hamilton and Indianapolis Road will stop at College Corner. There will be conveyances there on the 9th to take Brethren to place of meeting. There will be no conveyances after the 9th by the Brethren.

JACOB RIFE.

PUBLISHER'S NOTES

Since issuing the February number, we have removed our office to another room, and in consequence this issue is a little late. If life and health are spared we hope to issue more prompt and regular hereafter.

We hope the friends of our papers will aid in increasing their circulation. The GOSPEL VISITOR is known throughout the Brotherhood generally, but there are here and there isolated members who may not be acquainted with it. There are also here and there others who are seeking truth and desire to know the Brethren's teachings, who would take the VISITOR if it were presented to them. If you have any friends who you think might be interested in reading it send their names to us and stamps for postage and we will send copies, or send fifty cents and we will send it a year to them. It will be understood that our fifty cent offer is only for charitable purposes.

We receive letters now and then stating that some papers do not come. In entering names on our mail-books we try to be very careful, but if mistakes should occur on our part we will correct as soon as informed, and any numbers that may fail to reach their destination either through our mistake or otherwise, will be sent again at once if informed of it, provided we have them on hand.

Our premiums are not all sent out yet, not having a sufficient number on hand. By the time this number reaches its destination we expect to have the Bible Dictionaries all

under way, and the Map premiums we hope to be able to send all up to date during this month (March.)

EXTRAORDINARY OFFER.--Having some full volumes of the GOSPEL VISITOR of several years and wishing to close them out quick on account of storage room, we will give a back volume such as we have, to every new subscriber to the VISITOR for the present year at \$1 25. When to be sent by mail ten cents must be added for postage.

We also have some of Volume I, of the *Farmers' Monthly*, and wishing to dispose of them quick for the same reason as above, we will send the *Monthly* for the present year and volume I for 80 cents. No map premiums will be given with this offer.

Now, friends, we need money to carry on our business, and anything that you may do for us by making known the above offers or otherwise will be gratefully received.

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PUBLISHER'S NOTES

We are again short of hymn books. Orders will again be filled as soon as we get the books.

We came very near having our stock of old volumes and back numbers disposed of in a manner unexpected. Through the leaking of a water pipe some of them got pretty well soaked and had we not discovered it when we did they would probably have been ruined. As it is we have them about all right again. We have still some back numbers of the *VISITOR*, *CHILDREN'S PAPER*, and *FARMER'S MONTHLY* on hand and new subscribers will receive the full volumes.

EXTRAORDINARY OFFER.--Having some full volumes of the *GOSPEL VISITOR* of several years and wishing to close them out quick on account of storage room, we will give a back volume such as we have, to every new subscriber to the *VISITOR* for the present year at \$1 25. When to be sent by mail ten cents must be added for postage.

THE GOSPEL VISITOR.

Vol. XXIII.

APRIL, 1873.

No. 4.

A TWOFOLD REVELATION OF CHRIST.

To reveal is to disclose ; to make known something before unknown or unrevealed. And to reveal or make known the Son of God, is one of the great designs of the scriptures. He is the Alpha and Omega, in the great system of redemption. "There is none other name under heaven given among men, whereby we must be saved" He is the life of the soul. "He that hath the Son hath life; and he that hath not the Son of God hath not life." "Christ is all, and in all." And the scriptures recognize various revelations or manifestations of Christ.

I. There is a revelation of him to us. This revelation was first made in promise. The Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel." This is a most gracious promise of Christ as the Saviour of fallen man from the power of Satan. And though it was not given directly to our first parents, it was probably given in their presence and within their hearing, and afforded them a ground of hope. It was the first streaks of light caused by the approach of the gospel day. It was such a revelation of Christ that would and that did enable the patriarchs to believe and confide in him for salvation. He said to the Jesw, of Abraham, "your father Abraham rejoiced to see my day :

and he saw it, and was glad." He appreciated the promise of the conquering seed, and his faith embraced it, and he drew comfort from it.

2. We have a revelation of him to us in the types of the Mosaic law (*a*). In the passover. The mournful night finally arrived in which the destroying angel was to smite all the first-born of Egypt. This last and most severe of all the plagues that were sent upon Pharaoh to make him consent to the departure of the Israelites from his dominion, touches his heart, and he called for Moses and Aaron by night, "and said, rise up, and get you forth from among my people, both ye and the children of Israel ; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone ; and bless me also." But amid all the prevailing sorrow that reigned that night in Egypt, the Israelites were protected and no evil came near their dwelling. They are directed by the Lord to sprinkle on their door posts the blood of a lamb. The manner of its death, and the ceremonies which were to accompany the eating of its flesh, were minutely given, as it was to be an ordinance among God's chosen people. Its meaning we are not left to conjecture; for it was a type and a very expressive one of the Son of God, who as a lamb, was to be sacrificed for the sin of the world. And hence the apostle declares, "Christ our passover is sacrificed for us," 1 Cor. 5: 7.

(b) The ordinance of the scapegoat. This was among the most expressive ceremonies of the Levitical law, and evidently had in it gospel mysteries. Two kids of the goats for a sin-offering were to be brought, to the door of the tabernacle of the congregation. But only one was to be killed. The other was to be presented alive before the Lord, and Aaron laying both his hands upon its head, was to confess over him "all the iniquities of the children of Israel, and all their transgression in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto the land not inhabited: and he shall let go the goat in the wilderness," Lev. 16: 21, 22. The first goat may signify Christ crucified. The blood of the slain goat was to be carried within the veil. And Christ was to appear in the presence of God for us with his own blood.

The second goat may signify our risen and living Lord, who ever lives to make intercession for us, and to exercise his pardoning power on earth by which he forgives the sin of the believing and obedient penitent, and removes them as far from him as "the east is from the west," "He was delivered for our offences and was raised again for our justification," Rom. 4: 25. For if, when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life, Rom. 5: 10. And in our suffering, crucified, risen, and ascended Lord, we have a Saviour who "is able to

save them to the uttermost that come unto God by him," Heb. 7: 25. But it is unnecessary to follow the typical revelation of our Lord further.

"Israel in ancient days,
Not only had a view
Of Sinai in a blaze,
But learn'd the gospel too;
The types and figures were a glass,
In which they saw the Saviour's face.

The paschal sacrifice
And blood-besprinkled door,
Seen with enlighten'd eyes,
And once applid' with pow'r,
Would teach the need of other blood,
To reconcile us to our God.

The Lamb, the Dove, set forth
His perfect innocence,
Whose blood of matchless worth
Should be the Soul's defense;
For he who can for sin atone,
Must have no failings of his own."

3. We have a revelation of him to us in prophecy. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," Acts 10: 43. He was the Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace, and the man of sorrows of Isaiah; the righteous Branch of Jeremiah; the Messiah of Daniel; the Sun of righteousness of Malachi. Thus the prophets with more or less directness and fulness prophesied of Christ.

4. We have him revealed to us in his human form in the incarnation. This was a clear and convincing revelation of him. "When the fulness of the time was come God sent forth his son, made of a woman, made under the law," Gal. 4: 4. In his incarnation we have the prom-

ise seed, the antitype of many of the types of the law, and the character which constituted the burden of many of the prophecies. He was God manifested in the flesh. His life and doctrine were a revelation of God. And hence he said to Philip, "he that hath seen me hath seen the Father." In the revelation we have of him in the seed of Abraham, he comes so near to us, and under such aspects, as to attract our attention as a perfect specimen of our common humanity; and by the wonderful combination of the human with the divine nature, we have a Saviour that can save the chief of sinners.

5. The last revelation of Christ to us will be his revelation in glory. The apostle Peter uses the following language in exhorting Christians: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," 1 Peter 1: 13. We have a reference to this glorious and future revelation of our Lord, in the following words of Paul: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day," 2 Thess. 1: 7-10.

In the various revelations we have

of Christ to us, we have him presented to us under various aspects. In this divine character he claims our worship; in his saerificial character we have the ground of our hope as guilty sinners; in his royal character he claims our obedience to his laws; in the perfect moral character that he exhibited in his life, we have a pattern for our imitation; and in his character as a Saviour of our ruined and wretched race, he presents claims for our love and gratitude.

II. We have a revelation of Christ in us. "When it pleased God" says Paul, "to reveal his Son in me." And this revelation of Christ in Paul, was no special revelation to him to prepare him for the apostleship, but it was what every true Christian experiences. Hence Paul says in writing to all the members that comprised the churches of Galatia, "my little children, of whom I travail in birth again until Christ be formed in you," Gal. 4: 19. Christ formed within us and Christ revealed in us, express the same thing in Christian experience. The following suggestive language occurs in Paul's epistle to the Colossians: In speaking of his apostleship he says: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory," Col. 1: 25-27. We have not only in this passage

the precious truth that Christians have Christ in them, but we also learn from it that Christ revealed *in* us or formed *in* us, is the hope of glory, and the grand practical result of believing and obeying the gospel.

The revelation of Christ *to* us, is designed to prepare the way for the revelation of Christ *in* us. The revelation of Christ *in* us implies more than a revelation of Christ to us, since many who have the gospel preached to them will perish; while all who have Christ revealed *in* them, and retain this revelation of him, have the hope of glory, and will be saved. In the revelation of Christ *to* us we hear of the things taught in the gospel, but in the revelation of him *in* us, we see and experience their reality and excellency. And this experimental knowledge is eternal life. Our Lord said in his prayer, John 17: 3, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Reader, be satisfied with nothing less than a revelation of Christ in you. But this will not be a new revelation of itself, but new in its effects and experience, for such a revelation of Christ will produce a new creature. Has Christ been revealed *in* you? Have you such an appreciation of him that you would be willing to sacrifice every thing of a worldly character that you may win him, and possess him for ever? If you have not, seek the gospel revelation of him *in* you, and then he will be indeed precious to you.

J. Q.

For the Visitor.

SAVING FAITH AND WORKS.

BY J. S. FLORY.

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 8, 9, 10.

The first clause of the above text contains the sum and substance of Salvation through Christ. It was through the love, favor, or grace of God that He sent His Son into the world to save us. Now by that grace through faith we are saved, if saved at all.

This being saved by grace through faith being the grand pillar of truth which upholds the fundamental principles of the scheme of redemption is a matter of the greatest importance, and a subject we fear often abused by way of disconnecting it from everything else that should, in consequence of God's will, cluster around it, or be in harmony with it. And we who believe and teach that the Gospel in all its bearing is the power of God unto salvation to them that believe" are often misrepresented relative to the subject of faith and are sometimes charged with putting our main dependence in works. We propose in this article, to give our views in as brief a manner as possible, upon the subject of being "saved by grace through faith" and shall try to prove our views to be in harmony with God's word.

First we remark "the grace of God which bringeth salvation hath appeared" and that too to "all men" for to teach them the "denying of ungodliness, worldly lust" etc., and

how to live in this "present world" that we may be saved. This grace is effective through faith, therefore those who put their trust in the grace and mercy of God, irrespective of a practical living faith, must and will be disappointed.

That we may have a proper conception of the subject of faith we will glance at the different Scriptural meanings of the term.

Sometimes it is used for the faithfulness and veracity of God, (see Rom. 3:3). Also it is sometimes used for the persuasion of the mind as to the lawfulness of things of an indifferent nature (see Romans 14 c 22, 23). And it is frequently put or used for the doctrine of the Gospel. As instances we quote: "The word is nigh thee even in thy mouth and in thy heart, that is the word of faith, which we preach." Rom. 10:8.

Felix wanted to hear Paul "concerning the faith in Christ." Paul says, "strive together for the faith of the Gospel." Jude says "The faith that was once delivered to the Saints."

Paul to Galatians says he now preached the faith he once destroyed. Also of "hearing the faith."

And Gal. 3:23 "But before faith came we were kept under the law, shut up unto the faith which should be revealed."

"I have kept the faith." "Some shall depart from the faith." "Hath denied the faith." Paul says "my Son after the common faith." In Revelations Christ says, by the spirit, concerning the church in Pergamos thou "hast not denied my faith" and in chap. 14: 12. "Here are they that have kept the commandments of God and faith of

Jesus." "Examine yourselves whether you be in the faith." (2 Cor. 13: 5). Much more might be produced to show that often where the word "faith" is used it has a reference to the Gospel and law of grace and faith.

We next will examine the subject as applicable to individuals, or under the head of personal faith. In this respect faith in Scripture is presented in two leading views. 1st, *Assent or persuasion*; 2d. that of *confidence or reliance*. The first may stand disconnected from the latter, but the latter cannot exist without the former.

Many have an assenting faith in the Scriptures—that Jesus Christ is the Son of God and the Saviour of the world. James seems to infer such a faith is allowable to devils, and even professed christians may have nothing more than such a dead, inoperative faith as Christ plainly teaches when speaking of those that shall at the last day come up and say, "Lord have we not prophesied in thy name?" etc., and he shall say "depart from me I never knew you. Those characters will be condemned not for a want of sincerity in their faith but because of their works of iniquity. We may rightly conclude, assent to the truths of the christian religion, may follow examination and conviction of their truthfulness, yet the spirit be unrenewed and the conduct sinful, so that believers may be and often are "workers of iniquity."

Faith, necessary as a condition of salvation, must have implicit *confidence* and firm *reliance* in God's promises, connected with assent. Through such faith as implies trust

and confidence in God, Noah moved with fear; went to work and ultimately condemned the world "and became heir of the righteousness which is by faith." By such faith Abraham obeyed God and to him it was counted for righteousness. By such faith "the elders obtained a good report."

Seeing then that implicit confidence and trust is the necessary element to make faith of a saving nature, we are next made to enquire from whence cometh such faith. Our text says, "*and that not of yourselves, it is the gift of God.*" Of ourselves we may assent to the contents of the Bible as we do to any other authentic book, but the saving element, *trust* and *confidence* cometh from God or through the workings of His spirit. Jesus says, "No man can come to Him except the Father draw him." "Faith cometh by hearing," by hearing the Truth as it is in Jesus. "The dead in trespasses and sins" are made to hear the voice of the Son of God "and they that hear shall live." "The light that lighteth every man" appeareth; the sinner then can see where he standeth; the Gospel as a mirror reflects to him his awful state and standing; the convictions of God's spirit impels him to trust in Jesus according to the authority and direction of God's word; repentance and turning to God is the consequent result. His faith will necessarily prompt him on to obedience. His trust and confidence in God made effective through that "faith that worketh by love" will never say to him, stop, short of obedience to God's command upon which hangs salvation through the merits of Jesus Christ.

It is a positive injunction or promise of the Lord, "*He that believeth and is baptized shall be saved,*" He that believeth with entire confidence and trust in God, it being such faith as is "*the gift of God*" will be baptized and therefore must be saved—saved from the condemning power of all past sins—all having been washed away through the blood of a crucified Savior, and then the Holy Spirit, a "*gift of God*" shall illuminate the "*new creature*" unto the light of "*perfect day*."

"*Not of works, lest any man should boast.*" Now were man to merit Salvation by his works he wou'd have something to boast of. Salvation then would be a matter of debt; this cannot be, for after we have done all we are commanded to do we are counted unprofitable servants. There can be justly nothing due an unprofitable servant, but punishment and denunciation for his conduct. So with men all are sinners, at the best unprofitable; but God so loves us as to grant pardon, justification and Salvation. Oh grace is free grace indeed! We can not merit Salvation by our *faith* or works. A living working faith is simply the condition upon which God has seen fit to suspend Salvation through His free grace.

"*For we are His workmanship, created unto Christ Jesus unto good works.*" "Faith without works is dead" therefore works must hold a prominent place in the "*law of faith*" We now propose to designate its position, and remark in the language of the great reformer, M. Luther, "*Faith ought to produce good works purely in obedience to God and not in order to our justification.*"

Works is to faith as the spirit is to the body, without the spirit the body is dead, inactive, a dead mass hastening to corruption. Says James "show thy faith without thy works and I will show thee my faith by my works." When Faith is made alive by the *Spirit of God* it becomes active just as Adam "became a living soul" when God breathed in him the breath of life. Every pulsation of such a living faith will beat in unison with God's word, therefore truly, "faith ought to produce works purely in obedience to God."

It therefore stands as an unmistakable evidence of being alive to God. God may know what is in the heart but his scheme of Salvation is such that he has given commandments of such a nature that he may have an *outward* manifestation of our faith in him. They are given to test our faith. Thus He tested Abraham's faith! By faith the walls of Jerico fell down; but through works—obedience to the command—faith brought the power of God to be effective in demolishing those walls. When James speaks of works even to say "Ye see then how that by works a man is justified, and not by faith only," he is showing that justifying faith can not stand disconnected from works no more than the spirit can be disconnected from the living body, they must stand together. Works is the outgrowth of faith, just as the movements of the body is the result of the life within. We agree with Paul we are justified by faith, but only by such a faith which produce works "purely in obedience to God." We see Paul did not discard the necessity of being obedient to faith. From Jesus

Christ he claims to have received grace "for obedience to the faith among all nations." Rom. 1:5. Also speaks of the work of faith; in Thes. 1:3 says "Remember your work of faith." And 2 Thes. 1:11. "That God would fulfill in you the work of faith with power."

We next shall examine the evidences necessary to produce or cause saving faith to center in the heart. In nothing can the saying "like begets like," be more appropriately applied than in this subject of faith. If the truth, the whole truth, and nothing but the truth, are the evidences presented, faith will be such that the believer will "do the truth," the whole truth and nothing but the truth! There must be evidence, before there can be faith. The doctrine of the Gospel must be heard for "faith cometh by hearing," and then faith in the same will cause the individual to act accordingly. But let the truth be "changed into a lie" or a portion of God's word be suppressed and the believer will in *actions* give God the lie and say this and that is nonessential. It follows then that such faith that produces works not in harmony with God's word is not saving faith and by such faith that lacks this test no one is justified. No faith is saving other than that which causes the possessor to "obey from the heart that form of doctrine delivered unto us." Why is Christ "become the author of Salvation to all them that obey him?" Because all such have true saving faith. Why have those that do His commandments the glorious promise of entering into the city? Because the doing of his commandments is evidence of a genuine living faith in God.

"We are God's workmanship created unto good works which He hath before ordained we should walk in them. God so ordained it, so determined, so decreed, and so commanded, that all who were recreated, regenerated, in Christ Jesus by His grace through faith, should walk in them, yea will walk in them.

It is an unalterable law of God that every seed produces a plant or tree of its kind. Seeds of religious error planted in the heart will produce a religious life full of errors and delusions. But truth—the word of God, planted in the heart, will bring forth a tree full of truth, love and obedience. Think of it professor. Have you that proof that bears testimony that you have *saving faith*?

God is now putting the test to your faith, now is the day of your trial—state of preparation. See to it are you doing your duty, are you from the heart, obeying ALL His commands and keeping the ordinances as delivered unto you by Christ and the Apostles? Oh! when you and I are weighed in the scales of God's justice, may we not be found wanting.

For the Visitor.

ASHAMED OF JESUS.

Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the son of man be ashamed, when he cometh in the glory of his Father and the holy Angels. Mark. 8: 38. The above text is one of great importance. Whosoever, or any one, therefore: as much as to say for this reason—

which is given previous to the text. Christ says, whosoever shall be ashamed of ME AND OF MY WORDS. We have, in the sentence, two important ideas; the first is that of being ashamed of Christ: the second, that of being ashamed of his word, which perhaps claims the greater attention. We, (in order that we may be fully understood in our views), will FIRST try to offer a few thoughts on the first subject. We find that, the priests in the temple at one time believed on Christ: for fear of the people, they did not acknowledge him, lest they should be cast out of the temple. We find again, that the love of God casteth away all fear. They, for fear of the people, did not acknowledge him, lest they should be cast out of the temple; and why? because they loved the praise of man, rather than the praise of God. Hence, they were ashamed of Christ; by whom, and for whom all things were made. We are the creatures, and he the creator. And it is to be lamented, that in our days, there are scores of such characters. The second subject is that of being ashamed of the WORDS of Christ: which, as already said, claims the greater attention. It is to be lamented, that people are so often ashamed to converse with their creator.

But this, at the present day, has become a means by which the honor of men is sought. Hollering, and hooping, and shouting, in our days, take the lead, rather than a genuine conviction. The prayers that are offered, must be offered in the corners of the streets and in their large ornamental houses with the highest flow of language that can be found: and if a secret prayer is offered it

must afterwards be made public in order that the praise of man may be gained. "Cursed is the man that putteth his trust in the armor of flesh." Ashamed of Christ and his words? Yes, ashamed to go down into the pebbly brook in order to be buried with their blessed Redeemer; lest by any means they might be raised with him and walk in newness of life; upon which we have the promise of the Holy Ghost. One day we see them crying, and weeping, and praying. The next in the saloon, or at a show, or perhaps at the card table, or in the ball room, or at a dance enjoying themselves in the things of the lower, and darker world. Ashamed they are to lay aside their garments, and stoop to wash their brethren's feet, and to refrain from wearing costly array, and broidering the hair: but they eat the feast with the leavened bread of maliciousness and hatred; and wearing hoods, and veils, ear-rings, and bracelets, and every high and exalted thing; all because they are ashamed of the words of Christ: and because the adversary has the uppermost seat in the heart. "Spots they are in your feasts of charity." "Wells without water;" having neither the truth nor the spirit of God in them.

He says again, that they heap up to themselves teachers, having itching ears, who have become the ministers of light; and no marvel, for Satan himself is transformed into an angel of light. Paul says, the gospel of Christ is the power of God unto salvation unto every one that believeth. Again, "by this we do know that we know him, if we keep his commandments."

Young brethren and sisters, be faithful; stand upon the rock, Christ Jesus: be not ashamed of the words of Christ, to acknowledge and do them: for he that is ashamed of me and of my words, of him shall also the son of man be ashamed, when he cometh in the glory of his Father and the holy angels. Dear and much beloved brethren and sisters, be not ashamed to acknowledge Christ and his words; be not ashamed to be clad with modest apparel, and to stoop to wash your brethren's feet; and to be sober when you see the world rejoice in uncertain pleasures—and also to reprove them when they err. Although they may sometimes laugh you to scorn, you are honored of your Heavenly Father. Christ says, I am not come to send peace on the earth, but a sword, which is the word God; and again my words shall judge you in the last day. Paul says, judge yourselves, lest ye be condemned with the world. The time is fast approaching and hastening on, when all must appear before the judge of quick and dead; and give an account of the deeds done in the body: those that have done good, unto the resurrection of life, and those that have done evil, unto the resurrection of damnation—those who have been ashamed of Christ and his words; to meet a God who is ashamed of them. Those who have loved the commandments, shall then rejoice, and shall shine forth brighter than the sun: But his enemies shall then be made his foot stool; it shall then be said to them, depart from me ye workers of iniquity, for I never knew you. O, the shrieks and cries that shall then be uttered!

They shall then cry for rocks and mountains, to fall upon them: but nothing will then appease the wrath of an angry God, but to cast them into the place that was prepared for the devil and his angels; where there is weeping, and wailing, and gnashing of teeth; where the worm dieth not, and the fire is not quenched. "For," says Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord": but the reason, that we so often are ashamed of the words of Christ is, that we never have attained unto that love. Whenever we have the love of God within our hearts, we are not ashamed of his words; neither do we find one commandment, that is not necessary to the salvation of the soul.

DENNIS WEIMER.

For the Visitor.

WINTER.

The chilling winds may howl and storms of snow may scatter their downy flakes around us until all is drifted full. The cold increases until we barely dare venture out to attend to the duties we owe to each other to sustain life. In this beautiful country of ours, a land of peace and plenty, the people can prepare themselves for the approaching storms of winter. The farmer has his barns well filled with good provender for his domestic animals, his garner is well filled with choice grain, his cellar with the best productions

of his orchard, his wood-house filled with dry fuel. The citizens of the towns in this country can purchase the necessaries of life and when the cold winter comes with its stormy blasts and chilling winds, we can sit by our heated stoves in our cozy little homes and enjoy the benefits of our plenteous supply. If we wish to attend to out-door duties we can put on our warm coats, &c., and face the storm without injury from frost. But is this the case with humanity at large? Think of the poor. Way out yonder is the little cottage with its inmates consisting of parents and children, the father works hard to earn daily food for his dear ones. The mother sits bent over her sewing until late hours summon her to retire to rest. All this is done for the sustenance of the family. Yet starvation stares them in the face. They own no mansion, no fancy parlor; not even the humble little cot in which they live. The summer season may pass over their heads finding them comfortable, but ah! the cold winter, how does it find them? no garners full of grain, no cellar of fruit, no supply of fuel and no warm garments. The night passes over their shivering forms, the morning dawns; the children assemble around the few blazing fagots, crying "Ma I'm cold." Oh my friends don't forget the poor. Go to the city if you please, you see a little news-boy with torn, dirty clothes, calling out "The morning news," "only five cents." Follow him awhile, he makes a few sales, then hastens home, you pursue him, he goes down some back alley to an old rickety building, he goes up a pair of creaking stairs and back a dark

hall and at last enters a room in which lies a sick form upon a bed of straw; a poor emaciated mother watching the fleeting breath as it leaves the body. All look sad and gloomy, nothing to buoy them up. You enquire the cause of this poverty in the extreme, perhaps unavoidable, perhaps through indolence and perhaps from a cause far worse—drunkenness with all its baneful effects. Those of us who have good homes to live in and plenty around us and to spare, do we appreciate it? With what thankfulness should we approach our Maker for those innumerable and unmerited blessings. When we are seated around our warm firesides and our richly served tables, let us think of the poor, and that it is God who has so richly blessed us, let us whenever we have opportunity lend a helping hand to those in distress. How many hearts can be made to rejoice in this way; how many burdens made lighter. Our conscience is at ease and happiness crowns our pathway while we live upon earth, and a brighter crown awaits us in eternity.

S. T. BOSSERMAN.

Dunkirk, Ohio.

LIVING ON GOD.

Whosoever surveys the state of the church in this day of alternate elevation and depression, must be convinced that there is something wanting to give a more stable character to the faith of Christians—a greater uniformity to their devotion and practice. Religion in the heart is a deep stream, unaffected by the temporary rains, always flowing and always full, rising from its great fountain God, and partaking, in some degree

at least, of his purity and unchangeableness. It is not at one time a torrent, noisy and destructive in its course; and anon a brook almost stagnant and dry. It is permanent life.

If we inspect the hearts of men, we shall find there are two sources from which they derive their active impulses. There are some who derive all their motions from within; they act from the individuality of their own character. Like a steam boat, they carry the impelling power in their own bosoms, and, through oceans and winds, from whatever quarter they blow and roll, they make their way to the point of destination. Others receive all their incitement from external causes. Like ships, which are dependent on the wind, they advance only when the wind is propitious. Their passive hearts reflect the image of the world around them.

Among the followers of Christ, too, some live directly on God; they seem to have a constant vision of the Holy one. The promise of Christ is verified in them—Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be as a well of water springing up unto everlasting life. As the dews and showers descending from the sky support vegetable life, so the Spirit of God, descending from above, supports spiritual life. It is the source of all the practical holiness and secret joys that spring up in the heart of a proficient Christian. Drinking into this Spirit, without depending on impulses, is what we mean by living on God.

Religion in the Bible is frequently called life. There is appropriateness in the term. For, as natural life is the source of all bodily sensation and activity, so religion is a principle in the heart, which is the source of spiritual

activity and holiness. It is a life *par excellence*; without it, morality is but a dead principle, and our best actions but specious sins. It is a quickening power planted amidst the sensibilities of our nature, by the Holy Spirit. It is the divine nature with us; and makes us one with God and Christ. It gives meaning to certain passages of Scripture not before understood. It is the root of holiness in our inmost souls, and the tree sprouting from it will blossom and bear fruit forever.

Christians in this age, are in great danger of substituting other principles for this vital religion, and living on other objects than on God.

The love of God is the soul of religion. It is the central grace, around which the others cluster. It arises at first from a spiritual discovery of God's real existence and character. No more viewing him afar, the believer realizes that he is, and is the rewarder of all such as diligently seek him. In the heavens, the earth, the sea, the stars, he sees nothing but the slender curtain drawn before his eternal throne. God is everywhere; in all, supporting all, controlling all, blessing all. His "in-corruptible Spirit is in all things;" and every wind speaks his power, and every star twinkles to his praise.—Whether the Christian walks abroad in the early dawn, or to watch the last rays of the receding sun, he walks with God. In the thunder he hears his Father's voice; in the flowers he sees his beauty. He is never less alone than when, retired from the world, and buried in the deepest solitude, he feels his Father's presence. As then he muses, the fire burns.

The Christian who thus lives on God, has not only deeper views of his presence, but also more consistent views of

his character. He takes him as he proclaims himself and overlooks no attribute. He rejoices that he is holy; he is willing that he should be just. It is not from nature alone, or from speculation, that a spiritual man derives his conception of God. He reads his word; he hears him speak in his own inspired pages. He bows before the proclamation of his own authority. But he does not stop at the naked letter of Scripture. To him the words spoken by Christ are spirit and life, because the Eternal Spirit has stamped them on his heart. All is real, because all is deeply felt.

Living on God implies the habit of daily meditation on divine things. The want of this is the principle defect of the present day. The manuals of meditative devotion are becoming so much obsolete lumber; and magazines, miscellanies, biographies, religious novels and narratives, half fiction at least, are supplying their place. We live on the husks of piety, and throw away the substantial corn. Who now reads Kempis? Who tries his heart over Edwards on the Religious affections? Who imbibes the spirit of Leighton, of Howe and Mead, of Owen and Flavel? Especially, who drinks in the spirit of the blessed Bible? This has been styled an active age; but let it be remembered, that the river without the fountain will soon flow away and leave its channel empty and dry. Is it not possible for a man to bustle in religion, without any principle? Have not some rushed to the work of God without knowing what spirit they were of? It needs principle to fortify the heart against the rockings and agitations of this mutable age; and deep principle is fostered in deep retirement. A man always moving with a crowd, though it be a religious crowd, will have a very superficial religion. He

will be spattered by the foam, blown from the restless noisy wave, which rolls and breaks around him ; but will never bathe in the deep calm sea, that drenches and purifies the inward frame. The habit of meditation is enjoined by the precepts of God, and the example of inspired saints. "Meditate on these things. When thou prayest, enter thy closet and shut thy door." This is the voice of him, who recommended his precepts by the example of going into the mountains, and spending whole nights in prayer. Jesus began his ministry by spending forty days in the wilderness ; and holy David says, "at midnight I will arise and give thanks unto thee, because of thy righteous judgments." Blessed men ! It was your sweet prerogative to live on God.

We need something certainly, to resist the superficial tendencies of this superficial age. We may say of some of our revivals of religion, what King Pyrrhus said of his victories,—"A few more such victories, and I am undone." A few more such revivals, and religion will decline to a state from which we shall not soon see it revived again. Some good men seem to be stifled, if they are not breathing the atmosphere of a volcano ; they are asleep and retrograde, if they are not riding at the swift speed of the whirlwind. They depend on the news of the day for all their animation in religion.—They live on the circumstances of religion, not its essence ; like caterpillars, they chew the leaves of the tree, and do not taste its fruit. Thus they go through life. Like a vessel, now riding on the summit of a mountain wave, then driving into the yawning gulf, they are always above the proser level, or below it. Such men have no healthful life. Their whole moral existence is a fever or a sleep.

Living on God implies that we have a deep sense of our dependence on him, and no dependence on any other source of activity or consolation. To exalt God, and depress men, is the very genius of the Gospel.

"I find," says President Edwards, in one of the pages of his private dairy, "by experience, that, let me make resolutions, and do what I will, with never so many inventions, it is all nothing and to no purpose at all, without the motions of the Spirit of God ; for if the Spirit of God should be as much withdrawn from me always, as for the week past, notwithstanding all I do, should not grow, but should languish and miserably fall away. There is no dependence on myself." But this truth rests on higher authority. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing." Blessed Jesus ! How sweet are thy promises ! On these, my weak and helpless soul, beset by dangers, and almost sinking in the strife of its foes, can rest, and will rest, with undivided trust !

I have said we must have no other dependence ; for why should a man trust to a floating rush, when he can stand on an immovable rock ? We must learn to go direct to God ; and, confessing our sins before him, derive from him pardon, peace and the entire support of our spiritual life. The child of God has a spring in its own garden, which never fails ; why then, when pressed by thirst, should he resort to the cisterns of an arid wilderness ? There is a God who giveth songs in the night,

and his true children can live on him in the darkest times.

Some Christians move only on the rising and falling of social emotion. If the church is engaged, they walk on the scaffolding of piety, not on its solid dome; they are impressed by the picture, not by the substance. But if a man lives on God, his heart will be the same, while God is the same. He moves by a deeper power than other men. This is part of what the apostle means, when he says, "We walk by faith not by sight."

The truth is to the deep-seated piety of the Christian who lives on God and God alone, a time of general religious declension is precisely the time of his highest diligence in duty. So it was with Paul at Athens; his spirit was stirred within him, when he saw the city wholly given to idolatry. And the holy Psalmist gives us the essence of his deep religion, when he says, "Rivers of waters run down my eyes, because they keep not thy law." When night settles over the sea, then are the guiding beams of the night most necessary and cheering to the voyager over the dark and trembling billows.

But we will not attempt farther to describe the life in God, which after all can be understood only by being possessed. Reader, if your religion is founded in humility, and a deep acquaintance with your own heart: if your own piety is meditative as well as active; constant, and not periodical and fluctuating; a deep principle and not a sudden impulse; characterized by love to God and an abiding sense of dependence on him; if your warmest affections arise in the closet; if your purest joys flow directly from the divine presence—if, in times of darkness and disappointment, as well as seasons of light and mercy, you main-

tain an unwavering faith; then you do know, by the best of all teachers, your own sweet consciousness, what it is to live on God.—*Selected.*

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AN OLD HEBREW PARABLE.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."—PSALM li. 17.

The Israelites were required to offer for sacrifice not only clean beasts, but those which were without blemish, without defect. The blind or maimed, that which "had anything superfluous or lacking in its parts," that which was bruised, or crushed, or broken, or cut, was not accepted. It was an offense to God to offer it. An Israelite came to the door of the Tabernacle with a lamb for a sin-offering. The priest received it from his hands, but found it maimed. He called the offerer, "Dost thou not know the law?" "But, my father, I am poor!" "Why then didst thou not bring two turtle-doves, as the law allows thee?" "Nay, my father, but the lamb was more valuable, and I was ashamed to bring so small a sacrifice to our God, and before His people." "And dost thou think, my son, that God is pleased with the value of thy offering? If he needed offerings, He would not tell thee; for the cattle upon a thousand hills are His. He demands obedience; and a spotless dove is more acceptable than an ox that is blemished. Go, and subdue thy pride, and bring a double offering, if it be but two ephahs of fine flower, for this new disobedience." The Israelite went his way sorrowful and ashamed. The penitential psalm of David was a part of the service of the temple of that day. A poor penitent came up to worship before the Lord, who had just

risen from a sick bed, where he had lingered for many months, longing and fainting for the courts of the Lord. He could scarcely sustain his tottering limbs; but he came "with the people that kept holy day," to witness the morning sacrifice. He heard those delightful words: "Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." They were like a cordial to his sinking spirit. The service was finished. One after another brought his sacrifice, and was accepted and dismissed; but the penitent had none. At length he drew near, and prostrated himself before the priest. "What wilt thou, my son?" said the venerable man; "hast thou an offering?" "No, my father; the last night a poor widow and her children came to me, and I had nothing to give her but the two young pigeons which were ready for sacrifice." "Bring, then, an ephah of fine flour." "Nay, my father, but this day, my sickness and poverty had left only enough for my own starving children, and I have not even an ephah of flour." "Why then art thou come to me, my son?" "I heard them sing, 'The sacrifices of God are a broken spirit,' will he not then accept mine? God be merciful to me a sinner!" The old priest was melted, and the tear started in his eye as he lifted the feeble man from the ground. He laid his hands upon his head: "Blessed be thou, my son! Thine offering is accepted. It is better than thousands of rivers of oil; Jehovah make His face to shine upon thee, and give thee peace!"

ADVENT.

The coming of our Lord in glory is held as an article of faith by all true Christians. But there is a difference between holding it as a Christian doctrine and as a hope. We may believe in it, as a fact yet to be accomplished, and still not desire it. We know that God's promise, respecting His Son's return to earth, must be fulfilled, and we, nevertheless, may offer no prayer for its fulfillment, and even look upon it with indifference.

It will not be questioned that the attitude of the early Church was one of constant waiting for Him who had ascended to God. His promise, that He would come again was fresh in their minds, and they hoped to see it speedily fulfilled. But many centuries have passed, and great changes have come over the world and the Church. There are multitudes who now say of the long absent Christ, as the Jews said of Moses when he delayed to come down out of the Mount, "As for this man, we wot not what is become of Him." It is not uncommon to hear all that is said in Scripture of His return so interpreted as to apply to some operation of the Holy Spirit or providential acting of God. Perhaps we may say that, to the majority of men, the thought of the Lord's personal return is becoming more and more strange and unwelcome.

But there are those, and our words are meant only for them, who love the Lord's appearing. It is their hope and their prayer. As there were those "who looked for redemption in Jerusalem," and were "waiting for the consolation of Israel" when the Son of God came the first time into the world, so now are there many who are looking and waiting for His return. To such the season of Advent is a blessed season. They are

glad to be quickened in their hope, and strengthened in their faith, by the services of the church, and into her prayers they pour all the fullness of their hearts. They are never weary of saying: "Come, Lord Jesus, come quickly." The desire to see the Lord is the natural impulse of Christian love, and grows stronger the more ardent that love becomes. If the church, the bride of the Lamb, does not hasten the day of the marriage, it is because love has grown cold. Till that day comes, she should never rest nor be silent. It is the burden of her petition to see Him, and to be made like Him. Not till He comes can the saints be perfected and enter into glory. Even the blessed dead are not perfected, for they wait for their bodies. Not till He comes again to the earth can the power of death and hell be broken, and mortality be swallowed up of life, and the peace and order of heaven be seen.

It is most unhappy that the day of Christ is chiefly associated, in many minds, with thoughts of judgment and terror. It is true that He comes to judge the world, and to give to every man according to his works, but His day is pre-eminently the day of salvation. It is not the end of human history, but the opening of a new age, and an age of such blessedness and glory as has not entered the heart of man.

To prepare the Lord's way, two things are necessary on the part of the church, one external, the preaching of the Gospel to all nations, and one internal, the preparation of the Saints. And the two should go on together, for they are most intimately connected, and must both be done in the power of the Holy Ghost. The Gospel is preached most effectually when the church is full of spiritual life. But where it has been

preached, and the glad tidings have been sounded among all nations, the work of the Church, in this regard, is done. To conquer the world, and take possession of it for her Lord, is not her commission nor her work; that the Lord has reserved for Himself to be accomplished by acts of kingly power and by the manifestation of His Glory. To act as His herald and ambassador is the work of the church, but to reign on the earth is not hers, till she sits as the glorified queen with Him on His throne.

The preparation of the saints to meet the Lord, is found in their spiritual likeness to Him, and this is effected by the Holy Spirit, through all the ordinances and ministries and means of grace which are in the church. This spiritual likeness is what He now seeks to perfect in every member of His body, as preparatory to our change into the image of His glory. Hence the necessity that our eyes be ever fastened upon Him, as he now is; not that we should substitute the imperfect for the perfect, and be satisfied with something that comes very far short of our true standing in Him. The heavenly, the immortal, the incorruptible is set before us as our goal—likeness to the glorified Man—and with anything less than this we cannot be content; not a peaceful death, not the disembodied state, but the fullness of life—life that embraces body, soul and spirit, and glorifies our whole humanity.

To keep the advent of her Lord continually before herself, is thus a matter of vital interest to the church. Forgetting it, neglecting it, marks the absence of love, and is the sure symptom of the worldly mind. To be made ready for her Head, and to be presented unto Him, is the theme which the apos-

ties urge in all their epistles, and it is the hope of this union to Him which is the great incentive to holiness of life and the faithful performance of every duty. The church, truly waiting for her Lord, cannot but be a church full of all good works, diligent in the preaching of the Gospel, zealous in the use of every means of grace, unworldly in spirit, peaceful amid all the agitations of the times, a holy witness to God's truthfulness, when scoffers all around are crying: "Where is the promise of his coming?"—*The Churchman.*

WORLDLY AMUSEMENTS.

In this article I, of course, use the term amusements in the popular sense of pleasure seeking by a resort to worldly entertainments,—agreeable sports, and pastimes. The question often arises: "Are we never to seek such amusements?" I answer: It is our privilege and our duty to live above a desire for such things. All that class of desires should be extinguished by living so much in the light of God, and having so deep a communion with him as to have no relish for such amusements whatever. It certainly is the privilege of every child of God to walk so closely with him; and maintain so divine a communion with him as not to feel the necessity of worldly excitements, sports, pastimes, and entertainments, to make his enjoyment satisfactory. If a Christian avails himself of his privilege of communing with God, he will naturally and by an instinct of his new nature repel solicitations to go after worldly amusements. To him such pastimes will appear low, unsatisfactory, and even repulsive. If he is of a heavenly mind, as he ought to be, he will feel as if he

could not afford to come down and ask enjoyment in worldly amusements. Surely, a Christian must be fallen from his first love, he must have turned back into the world, before he can feel the necessity or have the desire of seeking enjoyments in worldly sports and pastimes. A spiritual mind cannot seek enjoyment in worldly society. To such a mind that society is necessarily repulsive. Wordly society is insincere, hollow, and to a great extent a sham. What relish can a spiritual mind have for the gossip of a worldly party of pleasure? None whatever. To a mind in communion with God, their worldly spirit and ways, conversation and folly is repulsive and painful, as it is so strongly suggestive of the downward tendency of their souls and of the destiny that awaits them. I have had so marked an experience of both sides of this question that I think I cannot be mistaken. Probably but few persons enjoy worldly pleasure more intensely than I did before I was converted; but my conversion and the spiritual baptism which immediately followed it, completely extinguished all desire for worldly sports and amusements. I was lifted at once into entirely another plane of life and another kind of enjoyment. From that hour to the present the mode of life, the pastimes, sports, amusements, and worldly ways that so much delighted me before have not only failed to interest me, but I have had a positive aversion to them. I have never felt them necessary to or even compatible with a truly rational enjoyment. I do not speak boastingly; but for the honor of Christ and his religion I must say that my Christian life has been a happy one. I have had as much enjoyment as is probably best for men to have in this life, and never for an hour

have I had the desire to turn back and seek enjoyment from anything the world can give. But some may ask: "Suppose we do not find sufficient enjoyment in religion, and really desire to go after worldly amusements, If we have the disposition is it not well to gratify it?" "Is there any more sin in seeking amusements than in entertaining a longing for them?" I reply that professed Christians are bound to maintain a life consistent with their profession. For the honor of religion, they ought to deny worldly lusts; and not, by seeking to gratify them, give occasion to the world to scoff and say that Christians love the world as well as they do. If professors of religion are backslidden in heart and entertain a longing for worldly sports and amusements, they are bound by every consideration of duty and decency to abstain from all outward manifestations of such inward lustings. Some have maintained that we should conform to the ways of the world somewhat—at least enough to show that we can enjoy the world and religion too; and that we make religion appear repulsive to unconverted souls by turning our backs upon what they call their innocent amusements. But we should represent religion as it really is—as a living above the world, as consisting in a heavenly mind, as that which affords an enjoyment so spiritual and heavenly as to render the low pursuits and joys of worldly men disagreeable and repulsive. It is a sad stumbling block to the unconverted to see professed Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders, and confounds the observing outsider. If he ever reads his Bible, he cannot but wonder that souls who are born of God and have

communion with him should have any relish for worldly ways and pleasures. The fact is that thoughtful, unconverted men have little or no confidence in that class of professing Christians who seek enjoyment from this world. They may profess to have, and may loosely think of such as being liberal and good Christians. They may flatter them, and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see; but there is no real sincerity in such professions on the part of the impenitent. In my early Christian life I heard a Methodist bishop from the South report a case that made a deep impression on my mind. He said there was in his neighborhood a slaveholder, a gentleman of fortune, who was a gay agreeable man, and gave himself much to various field sports and other amusements. He used to associate much with his pastor, often invited him to dinner and accompany him in his sports and pleasure-seeking excursions of various kinds. The minister cheerfully complied with these requests; and a friendship grew up between the pastor and parishioner that grew into an intimacy which continued till the last sickness of this gay and wealthy man. When the wife of this worldling was apprised that her husband could live but a short time she was much alarmed for his soul and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied: "No, my dear; he is not the man for me to see now. He was my companion as you knew, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society and found him a pleasant companion. But I see now that I never had any real confidence in

his piety and have now no confidence in the efficacy of his prayers. I am now a dying man, and need the instruction and prayers of somebody that can prevail with God. We have been much together; But our pastor has never been in serious earnest with me about the salvation of my soul, and he is not the man to help me now." The wife was greatly affected, and said: "What shall I do then?" He replied, "My coachman, Tom is a pious man, I have confidence in his prayers. I have often overheard him pray when about the barn or stables, and his prayers have always struck me as being quite sincere and earnest. I never heard any foolishness from him. He has always been honest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat and looking tenderly and compassionately at his dying master. The dying man put forth his hand saying: "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer: I cannot remember the name of this Bishop, it was so long ago; but the story I well remember as an illustration of the mistake into which many professors and some ministers fall, supposing that we recommend religion to the unconverted by mingling with them in their pleasures and their running after amusements. I have seen many illustrations of this mistake.—Christians should live so far above the world as not to need or seek its pleasures; and they recommend religion to the world as a source of the highest and purest happiness. The peaceful look, the joyful countenance, the spiritual serenity and cheerfulness of a living Christian recommend religion to the unconverted. Their satisfaction in God, their joy, their living above and

shunning the ways and amusements of worldly minds impress the unconverted with a necessity and desirableness of a Christian life. But let no man think to gain a really Christian influence over another by manifesting a sympathy with his worldly aspirations.—*Charles G. Finney.*

The Gift and the Growth of Faith.

God has means to educate men in faith, such as that which is indicated in bringing the Israelites up out of Egypt. Now they are elated, and now they are troubled by fear and anguish. It is as a dream when one is hungry and his soul fainteth, and he awaketh and is not satisfied, or as one bending over an abyss who is suddenly snatched from destruction. Even so were the Israelites when they left Egypt. Pharaoh and his army were behind them, and the Red Sea was before them, and they began to murmur at Moses and Aron. Wealth to be appreciated, must be acquired by labor. Some may obtain it without labor; but this is the exception and not the rule, and it is not so sure as when we work for it, nor is it so readily kept by us. A man who has not toiled for his possessions rarely knows their value, and what comes easily goes easily also, because it lacks the retaining weight of labor which can keep it. It is even so with spiritual riches. Gifts of the heart and of the mind must come by labor. Genius is as much a gift of God as are the hands of a man. But if a man keeps his hands all day in his pockets, or hangs them listlessly by his side, he will never become rich, he will never cease to be a pauper. And, if a man will not cultivate and develop the genius and talent which God gives him, he too will remain poor in the wealth of

heart and intellect. The old philosopher was right when he compared genius to a rich ground. The fatter it is, the more thorns and weeds will it produce if it is at all neglected, and genius neglected will produce only vices and not virtues, poverty of mind, and not wealth. I went once to a school, and asked the teacher to show me the best one of his pupils. He was called out, and as I looked in his countenance I saw earnestness of purpose and an iron will depicted there. Near him sat another boy whose face betokened genius, and was full of high promise. He blushed in disappointment, that he was not called out as the best boy. While I looked approvingly at the best, I also made inquiries concerning this lad. The teacher said the blushing youth was the greatest genius, but the other was the most diligent. The ease with which the boy of genius learns makes him undervalue the instruction he receives, and I fear said the teacher, that he will not retain it. Knowledge will not become culture to him. But in the other boy's mind every sentence carries with it the leaden weight of labor spent in learning, and the lessons will never be lost out of his mind or heart. Earnest labor is, therefore, better than genius. Faith is the highest grade of spiritual culture, and the study of the holy Scriptures brings the mind to this end and elevates it in this way. But faith, to accomplish this, must have the assistance of a man's heart and mind. The operation of faith is various in different minds, and this fact should be known and remembered. I imagine that the psalmist opened his Bible, and, as he read, his mind was filled with care and his heart with sorrow, and he let a tear fall on the sacred page. That is the rain cloud before the rain cloud

before the bright shining of the sun. The bow must appear ere the peace comes. He read, and his heart was consoled. He could remember the years of the right hand of the Most High; he thought on the works of the Lord and his wonders in the days of old, and, as he meditated of that work and talked of His doings, he was compelled to ask himself, "Who is as great a God as our God, whose way is in the sea and His path is in the great waters, and his footsteps are not known?" He could, therefore, trust in God, and he would pray to Him. But another man opens his Bible, and its reading only excites criticism in his mind. It is false and contradictory, and if he had the writing and editing of it, he would not leave it open to such errors and misstatements. His heart, of course, remains cold and unmoved. So it is with prayer. To one it is the ladder that Jacob saw, strong enough to bear its sorrows and cares, and the higher he steps, the lighter these sorrows appear to him, and the stronger becomes his hope and trust; and all the words his lips utter turn to angels of peace, and fall back again upon his heart, as the angels on Jacob's ladder ascended and descended. To another the idea of prayer seems absurd. He looks upon every one who bends the knee or moves the lips as Eli upon Hannah—as one intoxicated. He doubts the efficacy of prayer, because he never felt its power and peace in his own heart. If he attempts to pray, it is to a god of his own making, and not to the God of the universe; and his words fall like flakes of snow, back upon his heart. But is it the fault of faith? Is not faith the same to all and for all? Is not the sun the same sun to the blind, as to the man who can see? Certainly; but in one

the organ of sight is active, while in the other it is lost or dormant. Hence men, who receive nothing but barrenness in answer to their prayers, argues that the effect of the prayer of faith is altogether imaginary. But let them bring a willing heart and a ready mind to the Word of God, and they will find a flood of light from its sacred pages shining into their souls; and they shall see such magnificent sights as they never conceived of nor saw with the bodily eyes. But, while this faith is the gift and grace of God, it must be maintained and cultivated by mental activity. Bread does not grow in the earth, but the seed from which it is made does and there is a long chain of labor between the seed and corn and the bread. Israel left Egypt with unleavened bread—an emblem of the crude faith which they possessed. They had done nothing themselves to cultivate it. They would not believe Moses until they had seen the miracles. They could not trust God in the cloudy day, as well as in the sunshine. Hence when they stood before the sea, and saw Pharaoh's army gaining on them from behind, they said to Moses, "Were there not graves enough in Egypt, that thou hast brought us here to die in this wilderness?" And another deemed it better to have served the Egyptians than to have come hither. They thought of everything but of God, whose power they had seen in Egypt. And when Moses bade them stand still, and see the salvation of God, he too thought that God would do all now, as heretofore, and the people do nothing; but the Lord told him to bid the children of Israel "go forward." And whither forward? Into the sea? Yes. And this venturing of themselves upon the command of God added to their faith—a faith which in after ages

became grandly sublime. And hence, when they had crossed the Red Sea, and their enemies were swallowed in its depths, the sacred historian adds that they believed the Lord and His servant Moses. Anguish and trouble educate men into faith, and faith, thus perfected, trusts God anywhere, and at all times; because it sees him, whose way is in the sea, and His path is in the mighty waters, and whose footsteps are not known.

REFORMERS.

When William Wilberforce was young in his Christian course, and was trying to establish a society for the reformation of morals in England, a nobleman at whose house he visited said to him, "So, young man, you wish to be a reformer of men's morals. Look there, and see what is the end of such reformers," pointing, as he spoke, to a picture of Christ's crucifixion. Well was it for the world that the young man thus warned was not discouraged, but willing to bear the cross, and persevere unto the end. His life appears more prosperous than that of many reformers; and yet, perhaps, if all his secret trials, rebuffs and slanders, his conquered ambition and deferred hope, were fully set forth, his lot would appear far from being a smooth or easy one.

This remark, made by the nobleman perhaps in derision, was indeed true. A reformer's life is a thorny path; and, if not ended in violent death, is beset by opposition and bitter hate, even from those he seeks to bless. He starts in life full of energy and zeal, determined to benefit his fellow men. He sees vast evils

to be fought, injustice to be exposed, and truths to be proclaimed, and goes to work with all the fire and devotion of youth. Before he has proceeded far, he is beset by opposition, slander and malicious hate; and, unless endowed by nature with an iron will and bold energy, and possessed of true love for the cause he advocates, he soon lays his armor by, and gladly retires from the field. Thus each generation is sifted and purified of its spurious reformers; and while many start on the course like Obstinate and Pliable, the true reformer, like Bunyan's Pilgrim, is generally left to walk alone.

Mankind love not the truth, and do not wish to be disturbed in habits of wrong-doing. "Remove not the ancient land-marks," they cry, as they shut their eyes and close their ears. Many listen at first to the words of the reformer, and feel their souls stirred by his startling truths; but when the practice of his precepts begins to bear upon their prejudices, they cry him down as "wildfire" and "radical," and none but a man of giant force can maintain his stand. Thus, many who go on for a time, and are the means of real good, become weary of the struggle, and sink into obscurity; so that the old steadfast reformer, who perseveres unto the end, bears the cross, and obtains the crown, is indeed worthy of the remembrance of posterity.

The man who seeks to reform his fellow-men should count well the cost. His name may be emblazoned in glowing colors upon banners or flags, or carved in splendor upon a lofty mountain, long after his death; but in life, he must stand

upon pillory, exposed to insult and injury. He will hear slanders invented with cruel ingenuity; his language will be distorted and misrepresented, and his best deeds vilified, even by those for whom he is laboring. As a true reformer contends for right, and not for party or sect, he can have no chosen clique to rally round him in the hour of danger, but must fight single-handed, trusting to posterity to do justice to that reputation which his high vocation leaves him no time to guard. He may be thankful if his life is not hastened and his dying pillow harassed by the enemies of the truth, who never sleep till death has stilled the reformer's voice.

"Who, in the face of all these difficulties, and with the picture of the greatest reformer who ever lived, hanging bleeding upon the cross, will try to make his voice be heard in the cause of progress and improvement in morals and religion? I answer, he to whom God has given grace to "bear the toil, endure the pain," looking beyond the grave for his reward. He can persevere, for he knows "the end is not yet." "*The end*," which to the worldling, (who looks only at the toil-worn body and cruel death) seems naught, is glorious beyond description. It is a heaven of peace and joy, when this toil is over; a glorious home from whence he can see the work in which he spent his short life ever advancing, and blessing future generations. If a man would be a true reformer—if he would rise above opposition, smile at base calumny, and persevere unto the end—let him look beyond the grave for his glory and victory.

PRACTICE WHAT YOU PROFESS.

I have not chosen the above for my text because I am in an angry mood for criticism, but because I am grieved by the inconsistency of some who profess to be Christians—even to lead others in the narrow way, and because I hope a few plainly spoken words may be instrumental in leading some one at least to seek an honest answer from their own conscience as to whether they really practice what they profess.

For instance, one church member does his duty promptly so far as attending public worship, speaking, praying, etc., is concerned; but he drinks beer; says he considers it a harmless beverage, that conscience does not reprove him. But some non-professor says, "If church members can drink beer, it surely is no harm for me to do it." So he drinks more and more—by and by he takes something stronger; after a while all the horrors of drunkenness surround him, torment him, drag him down to ruin, perhaps innocent ones with him. The pastor sees the wrong, but his predecessor spoke against it boldly, and gained only enemies—was deserted by so many that his salary was not half paid, so what is the use of saying anything. That theme is cautiously passed by. The pastor is very popular, is well paid; but somehow the spiritual affairs of the church do not prosper, sinners are not converted, backsliders not reclaimed, and true-hearted ones get discouraged.

Another tampers with temptation until guilty of opening immortality, and the church expels him, but is that the end? All eyes are watching, some sneer, some laugh, others

"almost persuaded," needing such help as the church can give, capable of developing into useful Christians, are disgusted, stumbling over the sin and are lost in a fog of perplexity, perhaps become sneering skeptics, or acknowledged infidels.

Still another, gratifying natural taste for vain display, obeys every command of fashion, no matter how inconsistent, and many a young girl is spoiled by obeying the same tyrant, justifying herself with the plea that church members are just as bad.

It is unjust to judge christianity by the faults of those who profess to be Christians, but the world will do it, and while they do, it becomes us to give no cause for offence. We must have Christ with us at home, at places of business, during hours of recreation, by night and by day, if we would convince the world that we are Christians in reality as well as in name, if we would be instruments such as God can use in doing good.

Too Good for God.

Some people act as though their best things were too good for God. Their highest endeavors are the world's. Their corn and wine and oil gladden their own hearts, and on particular occasions the hearts of their friends. But they give grudgingly to God.

Their children are trained for the world. That bright earnest-eyed boy is too good to be a minister; he is too good to be a missionary; he is too good for God.

The writer of this knew a young man who wanted to be a mission-

ary; but his wealthy and worldly father thought he was too good for that, so he made a merchant of him.

The young man went sadly about his daily tasks. Like the statue of Columbus at Genoa, which is made ever to look longingly westward, the heart of the disappointed young man would look longingly toward the ministry—toward the sublime service of that Prince of missionaries, the Lord Jesus Christ.

"Too good for God." Look out, professor of religion, lest in the great day you who have thought your best earthly possessions too good for God, shall find that heaven, Christ and everlasting glory are too good for you.—*American Messenger.*

WHAT IT IS TO BE A CHRISTIAN.

BY THE REV. J. M. BUCKLEY.

Not long since I heard an earnest debate on "what it is to be a Christian"; and the difference and even antagonism of views expressed have led me to prepare the following reflections on the subject. The name Christian was first applied to the disciples of Christ at Antioch, and afterward adopted by St. Peter, writing under inspiration. In general terms, to be a Christian is to have a Christian life; for it was of belief, experience, and life that Christ taught. Some think that belief is of no importance, and the multitude of Romanists and High Churchmen of all names maintain that what the Church teaches is the rule of belief. That belief is of great importance Christ continually declared. And, being so important, we should have

no difficulty in determining what must be believed. The sources of information are abundant, for Christ preached three years, and the apostolic writings cover nearly or quite fifty years. Jesus and his apostles dealt with pious Pharisees and hypocritical Pharisees, with Sadducees, philosophers, pagans, religious impostors, and persons without any religion. Many representatives of these classes became Christians. And, if we examine what was preached to them, we can determine the minimum of a Christian belief. The substance of Peter's sermons has been preserved, and is that Jesus is the Christ according to prophecy, and that he came to give remission of sins. Therefore, repent and be baptized every one of you. This is the stone that was set at naught of your builders. Neither is there salvation in any other, for there is none other name under Heaven given among men whereby we must be saved. Philip preached the things concerning the Kingdom of God where they had believed and followed Simon the Wizard; but they rejected him and believed Philip. The same evangelist taught the Eunuch, who was a pious man, but entirely uninstructed concerning Christ. The conversation was short. The sermon preached was, "The prophet speaks of Jesus, who is the Saviour"; and the Eunuch believed, was baptized, and went on his way rejoicing. Similar was the preaching of Peter to Cornelius, and the conversation of Paul and Silas with the jailer; and the sermon of Paul on Mars Hill contains the same simple statements in a more philosophical style of address. In these discourses

es we find no painfully elaborated creed, no metaphysical subtleties. But in them all we find assumed and declared that Christ is the Son of God; that man is helpless, ignorant, and guilty; that Christ has saving power, kingly authority, and the prerogative of final judgment; and that through him remission of sins is offered to every man. As these were the elements of apostolic preaching, and these the Christianizing truths, every man who believes himself guilty before God, and believes Jesus a manifestation of God reconciling him, the guilty sinner, to his Father in Heaven, has a Christian belief, whatever opinions he may conscientiously entertain on the propositions, superficial or profound.

If the preaching of those simple elements produced the experience of Christians, then the experience must be such as would naturally arise from the belief of them. A man who believes himself to be a sinner against God should feel toward God just as, under similar circumstances, he would feel toward his earthly parents. He should sorrow for transgressions that Jesus is a teacher come from God, he should reverse him, and be solicitous to know his will and ready to obey. If he feels guilt and fears condemnation, he should be equally alarmed and concerned to secure pardon. If in this state of mind he comes to feel that Jesus died to save him, and that through him he may find free forgiveness, he should be confident and hopeful as to himself, and undying for his Saviour. If, now, his views of Christ and of his work expand, and he fully perceives that even his trials and difficulties are under the control of

the same gracious Redeemer, not only will he be "patient," but will even "rejoice" in tribulation. And when he feels that Christ's words, "In my Father's house are many mansions. . . . I go to prepare a place for you," are for him, he "will rejoice with joy unspeakable and full of glory." This is the Christian experience, the natural result of the Christian belief. Jesus used different language on different occasions: to Nicodemus, "born again"; to others, "be converted"; in the Sermon on the Mount, "poor in spirit," "mourn," "hunger and thirst after righteousness." "Conversion," "born again," "regeneration" are terms defining the process of coming to right feelings toward God through the Gospel of his Son. These terms have respect to the agency of the Holy Spirit in producing these natural feelings; while repentance and faith and coming to Christ distinguish the process, as we are conscious of acting during it ourselves.

As the experience grows from the belief, so the life is the natural fruit of the experience. "Ye are my friends if ye do whatsoever I command you." We, therefore, renounce all we believe to be sin, and obey every precept of Christ. When overtaken by sin, we repent and turn at once to the advocate by faith, resume our peace, and go on our way, never excusing ourselves in sin, never deliberately committing it, but trusting in Jesus for sins hastily committed and for "secret faults." Owing all to Christ, the Christian cheerfully confesses him, and counts it his highest honor to teach others "like precious faith."

It is clear that those greatly mistake who trust in a general belief of the Gospel without an experience. Such a belief is destitute of power to produce repentance, love, or heart-confidence in Christ. The experience is vital, for without it the life is impossible. He who has not a deep sense of want and weakness cannot pray to God through Christ; and he whose heart is not interested in Christ cannot obey him or be interested to turn others to him. The morality and formal piety which some attain without the experience is in the wrong direction. Jesus everywhere places the experience before the life. "Repent," "believe," "obey." And so plainly do the teachings of Christ exhibit the simplicity of faith, the naturalness of experience, and the rule of life that it ought not to be so difficult for any one to become a Christian, to remain a Christian, and to be humbly confident that he is a Christian. May all who read these reflections be numbered among "those who are new creatures in Christ Jesus."

EVERY TRUE CHURCH A WORKING SOCIETY.

BY GEO. H. GRIFFIN.

In reading the history of the Church of Christ—in the days of the apostles—as recorded in the Book of Acts, one can not help being impressed with the fact that the brethren who composed its membership were earnest, cheerful, working Christians.

"They went everywhere preaching the Word," "and daily in the temple and in every house, they ceased not to teach and to preach Jesus Christ." It

is very evident they did not join themselves to the body of believers for the sake of "keeping up good appearances," nor for the purpose of having an easy and pleasant time of it. A pleasant time, indeed, they had—for "they did eat their meat with gladness and singleness of heart, praising God and having much favor with all the people; but they had no easy time, excepting as the love of Christ made his yoke easy, and his burden light."

Those early Christians came into the Church that they might increase its working power to the extent of the ability which God had given them.

The inquiry with which they entered the ranks of disciples was not "Lord, what wilt thou give me if I will serve thee? What enjoyment shall I have? What honors shall I reap?" No! not this: but, "What wilt thou have me do?" They came to do something for Jesus—who had done and suffered so for them. They knew that Christ meant work when he invited them to take his yoke upon them—just as the farmer means work when he puts the yoke upon the necks of his oxen.

When they enlisted in the army of the Lord, the idea was deeply impressed upon their minds that good soldiership involved far more than putting on the uniform and going through "dress parade," or marching in grand military array on festival days; they fully realized the necessity of enduring hardness and watching unto prayer if they would not only gain the victory for themselves, but also secure others as captives unto the obedience of Christ.

Such was the spirit which actuated our brethren of the apostolic age.

"To the question, "What is the church for?" it may be answered in four simple words—*worship, instruction, fellowship, and benevolence*."

lowship and work. In the grand ideas expressed by these words the root of the whole matter may be found. The Church of Christ has been established on earth for the perpetuation of the worship of the only living and true God ; for the instruction of the people in the things pertaining to righteousness ; for the cultivation of a social and fraternal spirit among all who love Christ ; and for the accomplishment of united work in behalf of souls. Each of these ideas is of sufficient importance to demand an entire article for its full consideration ; but the last is the point to which I wish at present to invite special attention, viz: the church as a *working society* ; and, if any distinction may be drawn between the relative importance of the four thoughts above mentioned, this, I think, may be considered the chief, yea the very cornerstone of the building.

It is certain our Lord never designed the church to be what it is indeed far too generally—a kind of “Saint’s Rest,” wher the people of God can come together on the Sabbath, sit in their softly cushioned pews, listen to fine music and eloquent preaching, and have their emotional and esthetic natures pleasantly affected. *No, No!* a thousand times, *NO!* How loth Christians are to learn the lesson that the “means of grace” are only *means*, and *ends*; delightful in themselves, indeed, but not to be enjoyed for their own sake ; rather for the strength and courage they may impart to us for earnest work and valiant service along the dusty roads and the scarred battle-fields of daily life.

Every church, which is true to its mission, may be compared to a regiment of soldiers ; each member knowing his place, all marching in step under the leadership of their faithful colonel ; always ready for service, even though du-

ty call them to stand face to face with bristling bayonet or shotted cannon.

What sort of a regiment would that be which allowed their colonel and subordinate officers, and a few trusty privates, to do all the fighting ? Just as good for a regiment, I answer, as that body of Christians is for a church, who let their ministers, and elders, and a few lay members do all the work that is done for the honor of Christ. When our churches shall all attai unto the standard of *working societies for Jesus*, we shall be very much nearer the millennium than we are now.—*Christian at Work.*

THE TEACHER'S REWARD.

Faithful Sabbath-school labor is a free-will offering ; yet, the true teacher is ever anxiously looking for and most earnestly seekly reward, to gain which special adaptation by cultivation is necessary. While punctuality, order, zeal and love are the outlines of success, there is an inner working—a filling up—without which there is great loss and consequent disappointment. The teacher must not forget that *he* was once a *learner*, and required simplicity of ideas and plainness of speech in order to understand the lesson and its explanation. He should also remember that all have not proper helps to study, and that things which seem clear to him are perhaps obscure to them and need to be variously repeated. Illustrations should be often made from personal experence, as well as the Bible, with such vividness as to fasten upon the mind with an indelible impress.

The hope of reward is inspired in proportion to the interest manifested by the class. If the scholars often observe that the teacher's voice is choked with

emotion, sympathetic eyes are dimmed with tears, and the heaving breast, together with every expression of the countenance, betrays, from Sabbath to Sabbath, deep anxiety of Soul and real love of heart, they will reciprocate, and the teacher's reward is begun. Another means of giving confidence is for the teacher to cheerfully sacrifice personal ease and comfort, by improving every opportunity to serve the whole school privately if he may, and publicly if required. Like as the parent is ever pleased to see his child creditably perform a public duty, so the scholar is always delighted when his teacher takes a prominent part in the Sabbath school, temperance meeting, or other public effort; and if he reads an essay, or makes a speech, none need be surprised to hear somebody whispering, "That's my teacher, and O! you don't know how the class all love him." Is not this a reward? Most certainly. And now that teacher can, with the blessing of God, lead his class into great good—the result of that kind of zeal which inspires gratitude and thoughtfulness—reaching the highest object of the Sabbath-school—the conversion of the scholars.—*Selected.*

of a want of faith and of definiteness in asking for them the special influences of the Holy Spirit.

"Do you pray for each child separately and by name?" inquired the pastor.

"No, that has never been my habit," was the reply.

"I think it of much importance, Mrs. Huston, especially as a help to our faith, and the clearness and intensity of our desires on their behalf. You pray *with* them I trust, as well as for them?"

"Sometimes I do, but not often. They seem a little restless, and inclined to whisper together while my eyes are closed; and so I have felt less embarrassment to be alone on such seasons."

"Let me persuade you, dear Mrs. Huston, to try a different plan. Take your little son and daughter, each *separately*, to the place of prayer, and kneeling with them before the Lord, tell him the name, the daily history, the special want of each, and see if your heart is not opened to plead for them as you have never done before."

Tears were in the eyes of the young mother as she said with trembling lips, "I'll try."

As evening came she had not forgotten her promise; but as she saw that Sarah, her daughter, was unusually peevish, she thought best to take her little son first to her chamber. Willie was a bright and pleasant boy of five years; and when his mother whispered her wish to pray with him, he gladly put his hand in hers and knelt by her side. As he heard his name mentioned before the Lord, a tender hush fell upon his young spirit, and he clasped

Family Circle.

Praying for and with Children.

The pastor of a young mother, who had recently joined his church, was talking with her about her maternal responsibilities, and urged the duty of constant and believing prayer for the early conversion of her children. She assured him that it was her daily practice to carry her little ones in supplication to the throne of grace, and yet complained

his mother's fingers more tightly as each petition for his special need was breathed into the ear of his Father in heaven ; and did not the clinging of the little hand warm her heart to new and more fervent desire, as she poured forth her supplication to the hearer and answerer of prayer ?

When the mother and child rose from their knees, Willie's face was like a rainbow, smiling through tears. "Mamma, mamma," said he, "I'm glad you told Jesus my name; now he'll know me when I get to heaven ; and when the kind angels that carry little children to the Savior, take me and lay me in his arms, Jesus will look at me so pleasant, and say, 'Why, this is little Willie Huston ; *his mother told me about him*. How happy I am to see you, Willie!" Won't that be nice, mamma?"

Mrs. Huston never forgot that scene ; and when she was permitted to see not only her dear Willie and Sarah, but the children afterwards added to her family circle, each successively consecrating the dew of their youth to God, she did, indeed, feel that her pastor's plan was "the more excellent way." So she resolved to recommend it to praying mothers, by telling them this touching incident. When we meet our children at the last great day, may Jesus own as his those whom we have "told him about" on earth.

glorious sun darts beams of joyousness over all. Some one has said : "As in October days the orchards fill the air with the perfume of ripe fruit, so do some men surround themselves with a halo of sweetness, and some women fill their homes with fragrance of love, as the honeysuckle clinging over the door sends out its subtle odor to all' the region around."

The happy mother watching the sunlight play in the golden curls of her child, and seeing her little one trying, with all eagerness, to imprison in its tiny palm the beams or clapping its little hands in childish merriment as it dances through the shining stream, could but feel the power of sunshine. Oh, what a royalty has that soul that has the power to make all happy ! To live for that only could not be unworthy. "Kind words never die," is as true as anything : how much easier we bear our burden when some sympathizing friend has spoken to us. It does not take much to make us happy, yet how few are really joyful. The little girl who answered the question, "Why are you so happy ?" by saying, "Because I make others happy," had the whole philosophy of it. Jenny Lind was singing at a charity concert in London, and noticing the electrifying effect, exclaimed, "Is it not good that I can sing so?" "Yes," answered the conductor, "and that you will."

MAKE OTHERS HAPPY.

There are those who move through life scattering gladness on every side, like a band of music passing through the streets, discoursing sweet pleasure, or, as the bright and

Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood ; so the forcing of wrath bringeth forth strife.

Correspondence.

For the Gospel Visitor.

MOUNTAIN DEPARTMENT.

During the late civil war in the United States, that part of the country which now comprises the State of West Virginia, was called the Mountain Department. There are perhaps few, if any States in the Union which present greater difficulties to an invading army, such as mountains, dense forests, broken valleys, and rapid streams. And the same may be affirmed in regard to Missionary enterprise, in this State. We have heard through the VISITOR from different parts of the Brotherhood, about the success of the good cause, and it makes us feel glad to know that there are still some willing to follow the Savior in his humiliation. And I have thought perhaps it may be interesting to some of the dear brethren and sisters to hear about the prosperity of the church here. I have no taste, neither qualifications for writing, but I will try to give you a brief sketch. I shall commence at the date of our Love Feast last fall which was on the 9th and 10th of November. An unusual number of Brethren and Sisters and friends assembled on the morning of the 9th but were sadly disappointed. For we had previous notice from the north, and from the south, and from the west that some able laboring brethren would be with us. Brother Elias Anvil come to us, and all the rest were prevented on account of sickness or high water, (as we afterward learned). But the disappointment was premature. Brother Anvil labored faithfully among us and it soon became evident to all that this was destined to be the most interesting meeting that ever was held in this arm of the church. I think

the brethren and sisters all felt that it was good to be here. This meeting has been followed by large accessions to the church here, up to this date we have received thirty-six members, and have several more applicants for baptism. This congregation is the most eastern organization of the brethren in this State. The adjoining counties east and south of us call loudly for ministerial labor. And we have spent much time, and traveled through heat and cold, rain and snow, to preach the word of life to these dear hungering, starving souls. But we feel that we are not equal to the emergency, and we feel like praying the Lord of the harvest that he may send more laborers into the field. And now dear brethren, while we are receiving so many additional calls for preaching, we feel like saying to you in the spirit, "Come over into Macedonia and help us," for I believe that your labor will be productive of much good. You will not find a wealthy people, but this is no excuse for the Savior said, "The spirit of the Lord is upon me because He has anointed me to preach the Gospel to the poor." And also in another place. "The poor have the Gospel preached unto them. And the Savior also said relative to the one who went in search of the wandering sheep, "Doth he not leave the ninety and nine and goeth into the mountains." Now dear brethren come to us from the north, and from the south, from the east and from the west, we so much need your help, the laborers are so few here. I have just returned home from a trip twenty-five miles east in company with Brethren Solomon Biser and D. W. George. We received ten new members on this trip. I feel like closing with the poet:

Oh may we feel the worth of souls,
Be men of God whom grace controls,
Fight the good fight and win the crown,
And by our father's side sit down.

DANIEL B. ARNOLD,
Burlington, Mineral Co., W. Va.

FARMINGTON, PA.

DEAR BRETHREN :

I will inform you that I have not seen as yet our little labor of love we had last fall. We held a little series of meetings of about eleven days, in our new meeting house we built last summer, and the grace of the Lord added eleven to our number, nine by baptism and two reclaimed. In love,

SOLOMON WORKMAN, Sen.

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Notices.

GOSHEN, IND., March 18, '73

DEAR BROTHER:—Publish in the VISITOR for April, that our District meeting for the Northern District of Indiana, will occur on Thursday, four weeks before Pentecost, on the 1st day of May and an invitation is extended to all. We hope that each individual district will be represented. The meeting will take place at our meeting house at Goshen in the Elkhart District.

ELDER D. B. STUTSMAN.

The District meeting of Eastern Pennsylvania, will be held, the Lord willing, with the brethren in the West Conestoga congregation, at the house of brother Josiah Pfautz, Lancaster county, half a mile from Rothsville Station, on the Reading and Columbia Railroad, on Thursday, May 15th. 1873. We will meet the day before about four o'clock at the said house. Brethren arriving by railroad stop at Rothsville Station where there will be conveyance to take them to place of meeting.

C. BOMBERGER.

—
BROOKLYN, IOWA.
The Brethren in the Middle District

of Iowa purpose holding their District Council meeting with the Brethren in Dallas county, in their meeting house, on Monday the 19th of May, 1873. We expect a good representation of delegates. Also a general invitation to the brethren to be with us.

J. S. SNYDERS, Cor. Sec.

The District meeting for the First District of Virginia is to be held no preventing providence, on Friday and Saturday before the fourth Sunday in April, at the Valley Meeting House in Bottetourt county, one mile south of Amsterdam.

RAILROAD PRIVILEGES.

Arrangements have been made from Chicago to Pittsburgh on the Pan Handle Road, for the Brethren going to the Annual Meeting to be held in Dale City, Pa., in June next on the following terms: Those going to the Annual Meeting must leave at Chicago on Thursday morning, May 27th. They should club together. Clubs from twenty to thirty in number, will pass for five cents a mile; from thirty to thirty-nine, four and a half cents, and forty and upward for four cents and return free.

The idea of leaving Chicago at the time named is to connect with others so that if their club is not filled they may meet them by the way. The brethren at Richmond, Ind., will start May 30th, at 3 o'clock A. M., and those at Piqua, Ohio, May 30th at 7 A. M.

Those being of this number will call for their free return ticket at the office on their way to the Annual meeting. Those free return tickets will be good for thirty days. Understand me this is only on the Pan Handle R. R.

JOHN BEECHLY.

Poetry.

For the Visitor.

THY WILL BE DONE.

BY LAURA.

Mortal mourning o'er the past,
Look then up though tears fall fast,
Learn to kiss the heavy rod,
Learn to bow thy will to God.
Hush thy murmuring tones awhile,
Look and see the Savior smile,

Thy will be done.

What though from thy hearth and home
No sweet voice of welcome come;
What though from that worshipped shrine,
God has ta'en thy idols—thine,
Ta'en them from thee for his own;
Claim'd what he could only loan.

Thy will be done.

You will find them all ere long,
In the land of light and song,
Never lost, but gone before
To that other brighter shore,
Waiting in that sunlit home,
Where with joy they bid you come.

Thy will be done.

Died Feb. 4th, 1873, Brother SAMUEL FISHER, aged 48 years and 20 days; also Feb. 5th, '73 ELIZABETH F. daughter of the above, and Sister Rebecca Fisher, aged 8 years, 1 month and 9 days. Both died of brain fever, being sick only a few days, truly a solemn scene, on the 6th their funeral was very largely attended by sympathizing and weeping friends and relatives; and the occasion improved from Phillipians 1: 21, by brother Joseph Amich and the writer. Our brother was a native of Franklin county, Va., where he united with the church in early life and continued faithful until death ended his labors. Since he was a resident of Carroll county, Ind., he underwent some losses in his family. In 68 one of his sons was killed by lightning; in 72, another was taken from them by brain fever, and now father and daughter at the same time had to go, which makes the dear sister feel sorrowful, yet in all this we heard the expression were it not for that hope of meeting them again we could not give them up. But the will of the Lord be done. May God give grace under these sore trials.

JOHN S. SNOWBERGER.

Monticello, Ind.

Died in the Tuscarawas congregation, Stark county, Ohio, Feb. 3d, 1873, of lung fever, DAVID HENRY SHIDELEER, only son of Uriah W. and Sister Sarah Shideler, aged eleven years and one day. Funeral services by Elder J. K. L. Swihart and Conrad Kahler, from First Cor. 15th chapter, 22 and 23 verses.

Died in the Lost Creek District, Miami Co., O., CAROLINE BELLE RUTTER, daughter of friend James and Ann Rutter, aged 19 years, 3 months and 14 days. Funeral services by Isaac L. Studebaker and the writer from Isaiah 40: 6.

H. D. DAVY.

OBITUARIES.

Departed this life, October the 13, 1872, in the Upper Twin Creek Church, of cataarrh of the bladder, Brother DAVID OCKERMAN, in the 72nd year of his age, having been a member of the church over fifty years in which time he served as deacon forty-five years. He leaves an afflicted companion and four children to mourn his loss, though we do not mourn as those that have no hope. Having been present with him for several weeks before his death he often expressed a willingness to depart and be with Christ and his children, of which five died in their infancy. Funeral services by Brother Nathan Haywood and others.

JOHN OCKERMAN.

One by one the Saints are going
To their heavenly home above,
Where the peaceful streams are flowing,
Where there's endless light and love.

All the heart one life bestowing,
In the service of their Lord,
One by one the saints are going
To receive their blest reward.

Died in Franklin Township, (county not given) Feb. 11th 1873, Sister SARAH BEECHER, daughter of David and Elizabeth Beecher; aged 20 years, 6 months and 16 days.

Funeral text; the latter part of the 52d verse of the 8th chapter of Luke: "She is not dead, but sleepeth."

Gone home, from the Bear Creek Church, near Dayton, Ohio, March 19th, 1873, Sister HARRIET BRUBAKER, Consort of Brother Nicholas Brubaker; aged 37 years, and 1 day.

Funeral occasion improved from the text, "Be thou faithful until death, and I will give thee a crown of life."

Died in Miami county, Ohio, February 18th, 1873, Friend HENRY WELBAUM, aged seventy-four years, two months and nine days. Funeral by the brethren.

SAMUEL MOHLER.

Departed this life, Feb, 27th, 1873, in the Sugar Creek branch of the church, Allen County, Ohio, Brother JOHN CUPP; age, 63 years, 9 months and 10 days. He leaves a sorrowing widow, children, and many sympathizing friends to mourn their loss.

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Death of Elder John H. Umstad.

The following just came to hand befor putting tho cover to press.

SCHUYLKILL, Pa., April 30, 1873.

Please inform that brother JOHN H. UMSTAD died on Sunday morning, April 27th, at the house of his son-in-law in Baltimore, of paralysis. Aged 71 years 3 months and 26 days. His remains were brought home to be deposited with his family in a piece of land devoted by him years ago to the church under his charge. Tho' dead yet he liveth in the hearts of his people, while his body sweetly sleeps in the grave embalmed by Jesus. ISAAC PRICE.

Brother Conrad Kahier's address is changed from Bolivar, Tuscarawas County, Ohio, to Canton, Stark County, Ohio.

PUBLISHER'S NOTES

It seems we are still compelled to disappoint some of our friends who have ordered hymn books. We have orders on our books now two months or over and no books to fill them. We are now promised some shortly.

Having had some calls for the old selection of hymn books, we expressed an intention to have some bound again and hoped to have some ready several months ago but our moving and financial difficulties have so far hindered us from fulfilling our intention.

THE GOSPEL VISITOR.

Vol. XXIII.

MAY, 1873.

No. 5.

For the Visitor.

TRUST IN THE LORD.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isaiah 26. 3.

In reading the sacred Scriptures we find those persons who put their whole trust in the Lord, led the most peaceable lives. When God commanded them to do a certain work they cheerfully complied with the means to accomplish the result, having their minds stayed on the Lord they were unmovable always abounding in his works. All the accounts we have of the holy men that have lived in ages past that lived in the fear of God, while they stayed their minds on the Lord were kept in perfect peace, nothing to mar their enjoyment. But those who trusted in man or in the riches of this world, those did not enjoy that peaceful mind that characterizes the Christian. When the rich man approached the Savior inquiring of him what he must do to inherit eternal life, the Savior refers him to the commandment which the rich man claims to have observed from his youth. Yet Jesus says, "One thing lackest thou yet." Sell whatsoever thou hast and give to the poor and thou shall have treasures in heaven and come and take up thy cross and follow me." St. Mark 10: 21. The rich man went away sorrowful. Why? Because he had great possessions. Instead of having his mind stayed on the Lord he stayed his mind on his

riches, and the idea of having to part with them was grieving his very soul, when Jesus beheld his grief he saith unto his disciples "How hardly shall they that have riches enter into the kingdom of God." How many people have we now who seemingly put more trust in the abundance of their riches than in their God. How many men of the present age when suddenly losing their wealth were made raving maniacs. Had they their minds stayed upon God they would have been kept in perfect peace. The whole tenor of the Scriptures exhorts us to love God supremely and in Him should we put our trust, so that whatever calamity may befall us we may be ready to receive it and that we may still have our minds stayed on God, as that will insure unto us perfect safety. How pleasing the thought to the dying Christian. When he draws the scene of his past life before him and sees that his whole life was devoted to God, that he obeyed the Lord in all his commandments, had his mind stayed on the Lord, he can then say with the Psalmist David "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Thus the advantages of early piety. When the youth emerge from childhood to adult age, or as they approach the place of two roads, one leading to joys on high and the other to endless misery, what satisfac-

tion to the parents to see them step over into the paths of obedience, center their mind upon God and obey his will. Thus the case of our two youngest brothers who with others, the present winter during a series of meetings joined the church of the brethren and though young disciples we pray God that they will never forsake his way, but grow in grace and in the knowledge of his everlasting truth, that they may ever through life have their minds stayed upon God, be an ornament to society, inducing others to go with them hand in hand serving the true and living God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. What a pleasing consolation to the Christian. When he exercises faith in the word of God and does his will he can then justly claim "the Lord keeps me in perfect safety." They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Psalm 125: 1. The Lord will ever protect his children. He has in all ages past and will in all futurity, though they have to pass many times, through great tribulations, but will come out of the furnace of affliction purified as silver, fit meat for the Master's use. Let us all go on in the good work of the Lord, ever be found in the path of duty. "Be diligent that we may be found of him, without spot and blameless."

S. T. BOSSELMAN.

Dunkirk, Ohio.

THE WONDERFUL PROMISE.

Familiarity from childhood with sentences of Holy Scripture has the effect of weakening their force, and,

to a considerable extent, of obscuring their meaning. We read the words from time to time, get acquainted with them as words, attach to them a certain meaning, very gracious or very terrible, as the case may be; and our religious instructors, not daring or caring to question the traditional interpretation, or honestly believing it sin to do either, have deepened the thought that such and such only is the divine meaning of the familiar phrase. Hundreds of instances might be selected in illustration of this remark; for we are prepared to prove, with all humility, and yet with unflinching firmness, that no book in the world has been so mournfully misunderstood as the only book that contains an inspired revelation of the Creator's mind to his creatures; but we shall content ourselves at present with one remarkable example, which may fairly be accepted as representing many others.

In the first epistle of John, we read (ii 25), "And this is the promise that he hath promised us, even eternal life." On "this" strong emphasis is laid; "THIS is the promise," something so remarkable, precious, wonderful, that it cannot fail to arrest and fix attention. *This to us!* He promised this unto us—everlasting life; He himself promised it! We poor frail creatures of the dust, sinful, mortal, helpless, have the assurance of One who cannot deceive us, that we shall triumph over all forms of evil, and get rid of all our infirmities, and even of mortality itself through Him. And should we not always be profoundly thankful for that? What a triumphant redemption this is! No thought

can fully grasp it, no languare can do it justice. Well may it be called the gift of God! It is alone in his possession, an absolutely exclusive attribute of the eternal God; and if any creature is to be raised from mortality to the sublime enjoyment of life without end, it can only be by the amazing gift of God in Christ Jesus. LIFE is the grand key-note which thrills gloriously through the gospel of our adorable Emanuel; let us keep that therefore, before us whilst we look at some thoughts suggested by the passage before us.

In his gospel the beloved disciple reports this gracious declaration of our Lord: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hand." In his epistle,—memory going back to "that which he had heard,"—he writes: "And this is the promise that he hath promised us, even eternal life." John was a *believer!* What his Master said was to him truth,—certain, perfect, absolute. He did not wait to go the round of the probabilities and possibilities for and against any utterance of his Lord, however startling and mysterious it might seem. It was enough for him that "the Truth" said it. With difficulties, such as that of transforming mortals into immortals, he had nothing to do. He could take no part in this amazing transformation; it was infinitely above and beyond all the regions of speculation, philosophy, and science; it was not a thing to be accomplished by the aid of men; human instrumentality could not be employed in the case; it

rested exclusively with the Lord: "THIS is the promise that he hath promised us;" "I myself heard the words from his lips, and I believe *Him*; HE said this, and that is enough for me; for I am sure that HE will keep his word and fulfil his promise."

I. This promise assumes the mortality of the human race. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." There is the undeniable proposition, which includes in its fatal embrace the entire world of men. We see its truth everywhere around us. The history of humanity is the stern witness to the fact that "death reigns." Generation after generation has passed away to its original dust. No class or condition has been privileged to escape the penalty. Saint and sinner, sage and savage, have alike yielded to the inexorable demand. No physician has had skill enough to avert the universal consumption; no science has invented an elixir of life whose potent spell could keep the "king of terrors" at bay; and God himself has done nothing to supercede the law of mortality, even in favor of those who love him best. But in this there is nothing remarkable; for he does not set aside his own laws until their purpose is fully accomplished. The exceptional cases of Enoch and Elijah, if indeed they eventually prove exceptions,* do but confirm the universal rule. Nay, children, who have committed no actual sin, droop and die by millions—as the beautiful bloom on many a promising orchard is killed by mildew or frost,—for the ills that flesh is heir to come upon them in conse-

quence of their connection with the mortal parent stock. The grave is never "satisfied," and will not be until its "power" is effectually destroyed by the mighty Deliverer, whose promise is the anchor of faith, and whose coming is the hope of saints.

II. Reconciliation to God in Christ, whilst it graciously affects the relation of believers to his moral government, introduces no visible change in their relation to the physical world Christians—followers of Christ—are delivered from condemnation, yet they die like other men; the Spirit of adoption enables them to call God "Father," yet, mysterious though it seems, they suffer bodily pain and mental sorrow as much as—frequently more than—men who hate God, and curse him to his face. Although they have the blessed privilege of laying their petitions at the foot of the throne, and the consolation of thinking that those petitions are not cast into the King's waste-basket, yet they have no immunity from headaches and heart-aches, no charter of exemption from crosses and losses, failure in business, disappointed expectations, accident, bereavement, poverty, and death. The fire may devour, the storm may wreck, the flood may ruin the substance of the man who commits himself and all he has to his Father in Heaven. The pious worshiper, surrounded with the necessities of life in the morning may be a pauper ere the day's sun has run his appointed race. The parents who committed their sons to the protection of heaven may have one of them brought back at midnight a corpse; and the man who gave himself to

God before he undertook his journey may be killed in a railroad catastrophe leaving a helpless widow and orphans to mourn their terrible loss.

To attempt to conceal these things even if it were possible is not wise. The doctrine of Divine Providence is not affected by them, although scepticism boldly affirms that it is. A man who holds a prominent place among the London unbelievers taunts Christians about the uselessness of prayer, and asks why their God, if there be one, does not prevent the fearful accidents which are of such frequent and fatal occurrence. The taunt has not even the solitary merit of novelty. It distressed David in the time of his afflictions: "As with a sword in my bones mine enemies reproach me, while they say daily unto me, Where is thy God?" Joel refers to it thus: "Spare thy people, O Lord, and give not thine inheritance to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" And, most affecting of all, our blessed Lord's confidence in his Father was hurled at him like a barbed arrow as he hung upon the cross: "He trusted in God; let him deliver him now if he will have him."

It is useless to tell men who deny the divinity of Scripture, and the very existence of God, that there have been countless millions of answers to prayer, some of them miraculous, in the history of the world, and that there are numberless answers to prayer constantly attesting the tender goodness and watchful providence of God. But though it is vain to cite these facts to men

who will not believe the witnesses, they are nevertheless absolutely true, and the admissions we have made do not in the slightest degree weaken the evidence they afford for the reality of intercourse between the living God and his believing worshippers. *We know whereof we speak.* The wish is not father to the thought in this case. To call in question the veracity of the witness rather than admit a doctrine which demolishes the miserable superstructure of infidelity is perfectly easy; but it is neither just, nor reasonable. Nor is the testimony of one, or one thousand, that would thus be branded with falsehood, but that of "a great cloud of witnesses" in all generations. Every day that passes over our world, God's children express their gratitude at the throne of grace for their Father's goodness, and ask him for protection and help and blessing. Sometimes they ask things that they do not receive; but, for all that, they are quite sure that they are heard, and they resolve the denial into a wisdom greater than their own, and feel calmly certain that the Father's will respecting them is not only kind, but wonderfully far-reaching, taking in the future of the present life of which they know nothing; and sometimes, as has been said, they are visited with great sorrow, plunged into grief which pierces the heart and makes the strong man stagger; but even out of these visitations, which are the sceptic's "strong reasons" for the untruthfulness of Scripture and the non-existence of a personal God, there comes the blessings of resignation, profitable chastisement, peace, and hope.

But this is only part of our answer to the objector. We have admitted the fact that there is no visible shield thrown between the believer and the ordinary trials and dangers of human life; but the subject is too momentous to be dismissed thus at a time when the "thinkers" and "philosophers" are calling in question everything essential to the Christian faith,—denying God and Christ, and the veracity of the documents from which all our knowledge of the unseen and the future is derived, and hastening onwards and downwards to that dark day of atheism and blasphemy in which evil under the prince of the foretold apostasy, will reach its climax, and meet its doom. We now assume the aggressive, and charge the leaders of this modern revolt against God and humanity with the deepest crime of which moral agents are capable. They forget—no, that word is *too* charitable for men who boast a monopoly of wisdom, and look with scorn on the man who is fool enough to trust in the Almighty Maker of the universe;—they ignore the fact that the gracious and patient God, whom they deny, spares them and bears with them because of the presence among them of the very people whom they despise as fanatics, or idiots, or both. These Christians, whatever superiority the free-thinking philosophers may assume over them, are the salt of the earth, but for whose presence in it the mass of humanity would speedily become so intolerably corrupt, that God would consume it out of his universe as an abomination no longer to be endured. These Christians, scorned by the Christless

savans as the dupes of a mere superstition, are the divinely appointed light of the world, but for which it should be shrouded in gross darkness respecting the highest, purest, and most glorious truths that can be presented to the human mind. And these Christians, notwithstanding the ingratitude of "the wise men" for the boon, are God's spiritual priesthood, whose intercession for the ungodly is well pleasing to him as the fruit of his grace; and because of this intercession—at once subordinate to, and the result of, that of the glorious High Priest—the period of probation is lengthened even to the infidel and the atheist whilst they are engaged in the fearful work of deluding the minds of their fellows and denying the being of their Creator.

Prayer! Yes, as one of the established agencies under the moral government of God, prayer is answered whenever it is possible to grant the answer without interfering with the far-reaching purposes of Heaven respecting the individual and the race. The intercession of Abraham, the father of the faithful, for the guilty inhabitants of Sodom would have been successful had the abominable city contained ten righteous persons. And, not to mention many other instances which must occur to the memory of men who are acquainted with the Scriptures, Peter was delivered from prison in answer to the petition of his fellow-believers; and the passengers and crew of the ship in which Paul was a voyager were saved from a watery grave on his account. The light of the future age can alone reveal the conversions which have taken place, the

blessings which have been bestowed, and the deliverances from danger and death which have been experienced in the history of our world, as the direct answers to the believing petitions of Christians. The men whose sarcasms against the disciples of Jesus are the keenest, and whose ravings against the truths upon which the stability of the universe rests are the wildest, are daily in the receipt of mercies in answer to the prayers of men whose faith they treat with contempt.

"Why does not your God prevent these accidents?" asks the sceptic, as if the very question annihilated the entire Christian system, and proved that the God we worship and love is only a phantom of fancy. We ask the querist and his fellow-unbelievers if they can account for the fact that accidents are so few, bearing in mind the myriads that are rushing on the iron road day and night from the beginning to the end of the year, on any other hypothesis than the watchful providence of God? Does he, do they, know that Christian travellers habitually begin their journey by breathing a silent prayer that they and their fellow travellers may be preserved? Is he or they at all aware how many unknown perils have been escaped by ungodly men in consequence of the petitions of Christians travelling in the same train? We dare say this is a view of matters that has not presented itself to their minds, although they are, in their own opinion, men of great breadth of intellect. A highly esteemed Christian brother, whose profession requires him to travel many thousands of miles every year,

has just informed us that he has travelled thus for a quarter of a century without the slightest accident. He and such as he are our real railway "guards," and it will be a disastrous day for England and the world when men who fear God and call upon his name disappear from the walks of literature and the busy scenes of commerce to give place to men who have no gospel, no Christ, no God, and no hope. There will be nothing then to "hinder" the manifestation of the Anti-christ, and the descent from heaven of the apocalyptic bowls of wrath; but, alas! for the scoffing sceptics and the arrogant atheists at that day; for be it well understood that, continuing to reject the great salvation, for them there is no share in the Saviour's splendid gift.

III. The fulfillment of the promise will solve all the mysteries of the present economy, and gloriously crown the Redeemer's work. We have admitted mystery—which is really nothing more than incompleteness, not in God's amazingly comprehensive design in relation to the universe, but in the actual realization of that design. Whilst admitting this incompleteness,—which is in truth an argument for confidence in the Lord, instead of being a justification of disbelief,—we have stated and supplied some proof for the truth of the statement, that believers are highly privileged men whose prayers for themselves and others are pleasing to God, and whose presence in the world—all their imperfections notwithstanding—actually preserves the human race from utter corruption and darkness, "salt" and "light" being

the symbols used by the Great Teacher to indicate the fact. But the time is coming when God will take away the rebuke of his people from off all the earth; when the scornful adversary will no longer ask, "Where is your God?" and when persecutions will cease and trials come to an end; for He who has begun the good work will carry it on to perfection; and triumphant faith, rising from the furnace which tested its divine quality, shall meet with the applause of the Master, and enter on the possession of the promised immortality. It will then be seen that the things which befell the servants of the Lord during the journey of mortality were neither the results of blind chance nor evidences that they were uncared for by their Father in Heaven, but parts of a gracious system of education under which that Christ-like character was formed which will find its goal and its glory in the life of the age to come. The redemption undertaken by Christ means the bestowment of eternal life upon the redeemed. That is its sublime and transcendent purpose. His reward and the glorious crown of his work are involved in its accomplishment. The resurrection of his brethren in bodies like his own was part of the original design when they were chosen in him before the foundation of the world, and that design will be realized, in its fullness of joy, and honour, and glory, when he returns from heaven to earth to fulfil his wonderful promise.—*Rainbow*

How irreconcilable is the man who is offended without cause!

For the Visitor.

TO THE WATCHMAN.

"O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Ezekiel 33: 7.

By this scripture we understand that God in ancient days had set some as watchmen: among them was Ezekiel. He says, "I have set thee in this office, not man, therefore thou shalt hear the word at my mouth and not at man's mouth and warn them from me." Thus we see that warnings come from God who was so much concerned about the happiness of the children of men at that age of the world. O son of man, I have set thee in a position that thou art not only held accountable for thy sins, but for others also if thou warn them not. God is concerned to-day about the children of men and has set watchmen also. I need not call up scripture evidences to prove this for there are too many of us traveling to and fro claiming to be watchmen and give warning. Let us then be very careful from whence we have the message that we are carrying. Let us deeply consider whether we have it from the mouth of God or from the mouth of man. O watchman, ever keep in view the desired object, that is the salvation of those you are warning. Keep wide awake. There is a possibility of the watchman himself going to sleep, and if we warn not and the sinner dies in his sins, his blood will be required at our hands. This ought to cause us all to stand manfully upon the watchtower and warn the innumerable multitude that are exposed to danger; warn them of the awful punishment that awaits the ungodly and sinner; warn them

of the many false doctrines that are carried about by those who have became like those which God by the mouth of his prophet Isaiah speaks of. He says his watchmen are blind. Why are they blind? Because they have failed to comply with the word of God and therefore never received the Holy Ghost as an eye salve to anoint their eyes that they might see. They are all ignorant. Why are they ignorant? Because they have only learned the wisdom of this world, which is foolishness with God, and have failed to take the direction of the apostle James. If any man lack wisdom, let him ask of God. They are all dumb dogs; they cannot bark. The bark of a dog is intended to alarm. Those watchmen are said to be dumb; they can't alarm. Why? Because they are not alarmed themselves. A man is not apt to give an alarm before he is alarmed himself. The reason is this: they are sleeping, lying down, loving to slumber. Yea, they are dogs which can never have enough, and they are shepherds that cannot understand. They all look to their own way, every one for his gain from his quarter. Isaiah 5: 6, 11.

There is a possibility of the watchman looking to his own way and forgetting God's way. God declares that my ways are not your ways, and as man's ways are not God's ways, just look at the thousand so-called watchmen in our day. According to the Bible, deceivers will wax worse and worse as God declares, "in that day they all look to their own way." Need we wonder that there are so many ways held forth by the watchmen, said to lead to

that world of eternal bliss. It is said, every one for his gain. O watchman, you have lost sight of the first object. The gain belongs to God. All the glory and honor and the souls of those that you were to warn, justly belong to God. O watchmen, let us all examine ourselves and see what we are doing and what we have done. Let us look at the human race and see the awful condition they are in. They are so confused and deranged that the warning of the good watchman or shepherd can no more be heard. So many watchmen have forgotten God's way and look to their own way and the object in view is their own gain. They try to gain all the honor and glory to themselves. This is not all. The gain, gold and silver, this seems to have the highest seat in the heart of the watchman. I would therefore say with language of the apostle Paul, "And that knowing the time that now it is high time to awake out of sleep." Yea the time is fast approaching when that angel will proclaim the awful news, "Time shall be no longer." O then there will be no more time for the watchman to give the alarm, but himself with all the confused and deranged multitude will be alarmed by the trump of God. Oh, then God's declaration, my ways are not your ways. Dear reader, here God's way must do and will prevail over all. Here the watchman must stand with all the multitude around him, no doubt as evidences against him. Here gold and silver will be forgotten; honor turn to dishonor. Here God's word will be understood by all alike. Here all must obey. Here all must bow

the knee unto God and confess that Jesus Christ is Lord to the glory of God the Father; yes confess that Jesus was the only way though man had sought out many.

In conclusion I would say to both saint and sinner, let us all search the Bible. O saint, watch and pray, lest you enter into temptation. Array yourself for battle. The enemy is strong and he knows he was out a short time to fight. O sinner, no more look upon the word of God as being impure. Read it and you will hear the awful punishment pronounced upon you and also the loving invitations, Come unto me all ye that labor and are heavy laden and I will give you rest. The spirit and the bride say, Come and what is it that does not say come but yourself and adversaries. To-day if you hear his voice harden not your heart.

F.

ASTONISHING ACCURACY OF THE BIBLE.

An astonishing feature of the word of God is, that notwithstanding the time at which its compositions were written, and the multitudes of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the proceeding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church not one of these errors is to

be found in any our sacred books. Nothing there will ever contradict that which after so many ages the investigation of the learned world have been able to reveal to us on the heavens.

Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book that speaks of everything, which describes nature, which recites creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book that teaches us the first revolution of the world, and which also foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry, and it chants them in the chasms of glowing songs. It is a book which is full of Oriental rapture, elevation, variety and boldness. It is a book which speaks of the heavenly and invisible world, whilst it speaks of the earth and things visible. It is a book which nearly fifty writers of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the center of Asia, in the sands of Arabia, and in the deserts of Judea; in the court of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of the Chebar; and finally, in the center of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also

in the bosom of pantheism and its sad philosophy. It is a book whose first writer had been a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements, were endowed with intelligence, reacted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded by more than nine hundred years the most ancient philosophers of ancient Greece and Asia—the Thaleses, and the Pythagoras, the Zalceses, the Xenophons, and the Confucius. It is a book which carries its narrations even to the hierarchies of angels; even to the most distant epoch of the future, and the glorious scenes of the last days. Well, search among its fifty authors, search among its sixty-six books, its 1,187 chapters, and its 21,173 verses, search only for one of those thousand errors which the ancients and the moderns committed when they spoke of the heavens or of the earth—of their revolutions, of the elements; search, but you will find none.

SUBMISSIVENESS.

There are many passages in the Bible which indicate plainly that it is our duty to submit our will to the guidance of the will of God. It would seem that Paul had so fully imbibed this idea, and the spirit of it, that he had utterly lost his own will, and acted by a will above his own. He says, in one of his moments of loftiest exaltation, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” So, also, the Savior himself has the same thought: “Whosoever

will come after me, let him deny himself and take up his cross and follow me." Let him lose his will to plan and execute, unless under the guidance of a Power above him.

This utter merging of the will of the creature into the will of God has, to many minds, something of the nature of slavery or a loss of manhood. It is asked: If God has given us independent wills, why is it wrong for us to use them as we please? If we are to do as some one else wills, what better are we than the horse? What is the need of a free will, if we are never to exercise it without first consulting another will?"

Now there is evidently a misapprehension here, and if we can point it out it may be of use.

Jesus said: "I came down from heaven, not to do mine own will, but the will of Him that sent me." Again, in the darkest hour of his life, he uttered those ever to be remembered words, "Not my will, but thine be done." I think if we examine the life of Jesus, we will find ourselves drawn to him more by this spirit of submissiveness than by any other. His action in Gethsemane is one of the noblest of his whole life on earth. So we generally esteem it, I think; as surely Paul did, when he said, in speaking of Christ's humility: "He humbled himself and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name which is above every name."

Surely this act of Jesus, which is so sublime, and merited so great reward, could not have been performed by a man of craven spirit, or one devoid of highest manhood. We do

not look upon it so, but rather as the crowning test of his transcendent manhood, and godhood too. Neither does this perfect submissiveness of our will to a higher will partake aught of servitude unless that submission is forced. A willing submission is always esteemed the highest virtue. Especially is this so when the submission brings great sacrifices; as when a soldier, upon the eve of a great battle, hears that his wife is dying, and longs to see him once more on earth, yet, submissive to the will of his general, gives no heed to the voice that would call him from the battle field to the bedside of his dying wife. He has given up his will, merged it into the will of his commander; and though his heart longs for one moment of communion with her he holds dear, he leaves her to die alone, and marches bravely against the foe. It is only after he has learned the lesson of perfect obedience that he is really a good soldier. It was Napoleon the Great who said: "No man is fit to command until he has learned to obey." Far more truly can we say, no man is worthy to be a follower of Jesus who has not learned the lesson of obedience.

The merchant does not think his clerk is craven-hearted because he makes no plans but those that accord with the will of his employer; on the contrary, he expects, and rightly, that no plan of the servant shall be in opposition to the will of the master. He only wishes us to form no plans that are contrary to his will. He is the Commander of an army, and he expects every soldier to be always ready to do his bidding. He can not do battle with the pow-

ers of sin if his soldiers are following out the dictates of their own will regardless of his commands. When he orders all in one direction, if one says he will go one way, another the opposite, what will be accomplished? Nothing will do but perfect submission to one central, guiding will—one will that has the whole plan of the field before him, and knows best where to place each man.

When we think of losing our will in God's will, we do not mean that we have no will left to plan and execute; only that we do not allow this will of ours to go beyond or contrary to God's will.

God wishes us to have strong wills to execute his commands. In the sphere he places us, he wishes us to bend up our will to its highest tension. Just as an engineer wishes his locomotive to exert all its mighty energy to draw the ponderous train; but he wishes it to remain on the track, and act as all properly-behaved locomotives should. So God wants us to act with all our might, but always be careful to stay upon the track where he has placed us. It is only upon the railroad track that the locomotive can run to advantage; and so there is only one path on which the will of man can operate properly. In that path God places it, and says, "Run there;" and if it properly appreciates its position, it will not wish to leave that path, and then its will is God's will. So the old man could very properly say: "It will rain to-day if I want it to; for whatever God wants I want." It is only on the track that the locomotive is really free. So that soul alone is really free who lives, and wills, and acts where God has placed it

CROSS-BEARING.

We cut from the conclusion of an article in the *Standard*:

Was it only the wooden cross, which the Cyrenian was able to bear after him, under which the man of sorrows wearied and fainted? Was there not in Gethsemane a weighty cross, reaching from earth to heaven, burdened with the sins of all people and nations, which a father's hand was pressing down upon the shoulders of the Savior so that he sweat as it were great drops of blood, and the still night air trembled with the cry of his bitter agony? And again, when the work of torture is completed; no angel having bid the knife be stayed, as in the case of Isaac—there goes out with His life the cry, "My God, my God, why hast thou forsaken me?" and He in whom and through whom so much has been promised sleeps in the tombs; and despairing disciples murmur, "We trusted it had been He who should have redeemed Israel." Faith whispers faintly to a few, "God will provide" And in the resurrection, without which all prophecies, and promises, and even the death of Christ itself, would have been of no avail, through faith the cross triumphs.

There is a cross for every Christian—something which renders flesh and soul—and Jesus has said if we hear it not after him we are not worthy of him. But let us take up some lighter thing in its stead and magnify it, nor shrink and falter when the burden seems heavy the way long. Soon faith will be lost in sight, tears in praise, grief in joy, and crosses will be exchanged for crowns. Let us not complain, nor claim merit for cross-bearing, while discharging duties which should be esteemed among our most precious privileges.

SCIENCE AND THE BIBLE.

The thing to be lamented is that the moment men of science get hold of a fact they instantly begin to set it in opposition to God's word. But the vaunted "fact" of Tuesday often takes another shape on Wednesday, and by Thursday is found to be no fact at all, the truth is that geology, as a science, consists mainly of probable guesses. "That field of peat," says Sir Charles Lyell, "has probably been seven thousand years in course of formation."

"No," replies a friend of his own, in a published criticism, "I think it quite possible that it has only been seven hundred years in growing." A piece of pottery is found in the valley of the Nile, and geologist immediately argues that it must have lain there more than twenty thousand years. But an antiquarian soon points out marks upon it which show it to be less than two thousand years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells, Owens and Colenso venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunson and his followers unhesitatingly assert that the growth of languages proves that the world must be more than twenty thousand years old.

We refer them to the confusion of tongues described by Moses, which at once dissipates their dream. "Oh! but that was a miracle," they replied, "and we have made up our minds never to believe a miracle." Very well, gentlemen, there we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juntas are now at work in the same laudable fashion. One set is not quite certain that man

was "developed" out of an ape. Well, and what was the ape "developed" out of? They do not know. Our comfort in all this is that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for these two thousand years; but they were never further off from their end than they are at present.—*Shaftesbury.*



NEIGHBORS' THISTLES.

A person was once walking with a farmer through a beautiful field, when he happened to see a tall thistle on the other side of the fence. In a second, over the fence he jumped and cut it off close to the ground.

"Is that your field?" asked his companion. "Oh, no!" said the farmer: "bad weeds do not care for fences; and if I should leave that thistle to blossom in my neighbor's field, I should have plenty of my own."

Evil weeds in your neighbor's field will scatter seeds of evil in your own; therefore every weed pulled up in your neighbor's field is a dangerous enemy driven off from your own. No one liveth or dieth to himself. All are linked together.

Sages of old contended that no sin was ever committed whose consequences rested on the head of the sinner alone; that no man could do ill and his fellows not suffer. They illustrated it thus: "A vessel sailing from Joppa carried a passenger, who beneath his berth cut a hole through the ship's side. When the men of the watch expostulated with him, 'What doest thou, O miserable man?' the offender calmly replied, 'What matters it to you? The hole I have made lies under my own berth.'"

This ancient parable is worthy of the utmost consideration. No man perishes alone in his iniquity; no man can guess the full consequences of his transgression.

Courtesy and Sympathy in the Church.

It may be said by some that there is a decided tendency in our age to accomplish by devices what can only be effected by the gospel. This is sadly true; but there is often a lack of that attention to minor matters in the church, which is fruitful of evil consequences. To be sure, Paul taught that the kingdom of heaven was not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; but he also taught his brethren to be kind, to be courteous, and even sympathetic. "Rejoice," says he. "with them that do rejoice, and weep with them that weep."

This sympathy and courtesy need not be exercised alone in the family circle and in the ordinary social walks of life. People should not leave this precept at home when they repair to the house of God. Courtesy and sympathy should be characteristic of the holy place—not for show; not for gain; not for proselyting purposes; but because it is right; it is duty; it is a pleasure; it is for the glory of God and the prosperity of his cause. To Christians, to friends, to strangers, the most delicate spirit of courtesy should be shown. It makes happy; it gives happiness in return. It strengthens fainting souls. It is cordial to a wounded spirit. It wins to God's house; it wins to Christ. It costs nothing, but affords riches to the hearts of those who give and those who receive. A celebrity of the American pulpit recently gave his ushers public charge to treat strangers attending his

church with marked respect. This is wise, whether considered as worldly-wise or heavenly-wise. Such a course is wise every way. This policy pursued in the spirit of Christ would win multitudes from non-attendance on public worship. What is sweeter than unaffected Christian courtesy and sympathy? There is in them all the fragrance of a garden of the choicest flowers. They should be cultivated assiduously.

INDEPENDENCE OF THOUGHT.

The importance of correct thought can not be easily overestimated. There are enough who are willing to relieve us of the arduous task of doing our own thinking, and who proffer us forms of correct sentiment, and precepts for practice—all on very moderate terms. We will not say that these do their own thinking very efficiently or profitably. Not a few in this, as in other things, manifest the most industry in other men's matters. But however willingly and well others may propose to do our thinking, we are all under obligation to do our own, unwelcome a task as it may be; for we all are responsible to God for our actions, the fruits of our minds and hearts. But while we are to think, and think independent of human dictation, it is best not to undertake it without a respectable stock of material. Industrious intellects, prompted by conscientious motives, have been for ages gathering materials and putting them in shape for the use of those who come after them. It would therefore be very foolish in us in this age to despise all this material made ready to our hand. It is true that the workman, contemning the material in the lumber-yards, can go to the green woods and procure such material as he needs in the edifice which

he proposes to erect; but it is likely that loss of time would not be all that he would sacrifice by so doing. Some of his timber untried, would prove not to be valuable, and perhaps all would be the better for being subjected to the shrinkage which time and fiery ordeals best insure. So in the building of correct edifices of thought; while the two independent mind may gather new material,—though it be old enough to have been rejected by the experience of successive ages,—it would do well not to slight the depositories of thought which better intellects have gathered, and which have stood the test of time and thorough examination. Likely if it persists in this folly it will find that shrinkage and decay will make a large part of the material which it has gathered, and its edifice will crumble and perhaps crash before its possessor has slept his long sleep.

Then, while independence of thought is a duty and a virtue, it should be of that kind which discriminates in the material to be appropriated, rather than that sort which rejects every grand or useful thought which did not originate in one's own brain. Those who pride themselves excessively on originality of thought are apt to combine stupidity with hypocrisies.

began to say to the Savior: "Lord, is it I?" But the Savior giving them no direct answer, John, one of the disciples whom Jesus loved, who was then reclining on the Master's bosom, inquired of him which of the disciples could be guilty of such a horrible crime. The Savior answered him: The one to whom he should give the sop after he had dipped it, the same should be the one who should betray him. And when he had dipped the sop in the dish he gave it to Judas Iscariot, and at the same time said unto him, "That thou doest do quickly." The betrayer, namely Judas, received the sop without being aware of what the Savior had told his beloved disciple. None of the disciples but John harbored the least suspicion that Judas should betray their Master. The disciples were so greatly troubled when the Savior told them that one of them should betray him, that they no doubt feared that it should be them, for they were continually asking of him which one of them it should be that would be guilty of this base crime, namely, in betraying the meek and lowly Lamb of God into the hands of sinners. By their importunity he at last became willing to tell them, declaring that it should be the same that would dip his hand with him in the dish. To the eleven innocent ones this must have been a joyful declaration but to poor sinful Judas it was confounding in the highest degree. For the Savior had pointed him out so pointedly that he could plainly see that the rest of Christ's disciples well knew who it was that the Savior had reference to.

"Let not your Heart be Troubled."

John 1: 14.

The Savior's reason, no doubt, for speaking these words was because his heart was greatly troubled, to think that one of his disciples should prove his enemy. He complained of it at the table, declaring that one of them should betray him. These words greatly affected his disciples and every one of them

But stop, dear reader, and let us here consider whether we, like Judas, are betraying the dear Redeemer by heaping fiery coals upon his head, with our multitude of sins and transgressions which we are committing day after day, and not once considering that we are bringing vengeance upon our own souls; so that when we lay upon our couches of repose we almost dread to close our eyes, for fear that before we can again open them we will be called from time into eternity to appear before that immaculate Lamb (who we are daily crucifying afresh) then and there in his divine presence to render an account of our stewardship while in this life.

No doubt Judas felt secure in his own heart, thinking that his hypocrisy was entirely unknown to the Savior; therefore asking whether it was he who should betray him. Had he not thought that the Savior knew nothing of what he harbored within his deceitful heart he would never have asked him, saying: "Lord, is it I?" Therefore Paul in his epistle to the Corinthians says: "Wherefore let him that thinketh he standeth take heed lest he fall," for they that seem the most secure are commonly the least safe; it is such who betray their own weakness by depending too confidently in their own strength.

While Jesus was telling them of the unkindness he should receive from some of them, they were greatly troubled not knowing whose turn it would be to be told next of some ill thing they should do. But Christ, seeing this, comforts them by telling them: "Let not your hearts be troubled;" for they be-

lieving in God believed also in him. The Savior also told them that they must shortly hear him loaded with reproaches and see him barbarously abused and put to death. This was piercing to their souls for they loved the Savior and left all to follow him. When we think how the Savior was pierced for our sins we cannot feel otherwise than sad; but looking forward and seeing the glories thereof we cannot but be comforted; yet oh, how desolate, how depraved are those who see no further. We know and must acknowledge how little presence of mind we have in difficult emergencies; hence we cannot count upon anything but being ruined if we leave the Savior. But let us firmly say, the Lord shall be my staff and stay, and by giving ourselves under his mild sceptre our hearts will not be troubled. The heart is the main fort and whatever we do trouble should be kept from the heart. However others are overwhelmed with the sorrows of time, be not you. "Let the sinners in Zion tremble, but let the sons of Zion be joyful in their King." So we as Christ's disciples should keep our hearts from trouble though everything else be in commotion.

But in concluding this my humble writing permit me yet to say, build with confidence upon that true christian religion and acknowledge God as the most holy, wise, good and powerful of all beings, who has the sovereign disposal of all events. Comfort yourselves in that sacred doctrine he has left us, for through it we are brought into covenant with God and become initiated into his favor, whilst otherwise as sinners we must despair with the remem-

brance of God from whence originates all our trouble.

Fasten yourselves upon that firm and immovable Rock, for we are subject to many and great miseries and much contempt, pain and insult even to an ignominious death; but with all this, let not your hearts be troubled.—*Selected.*

Forgive, Forget.

When injured or insulted our first inclination is to resist the action and return evil for evil, or if our enemy is not present we resolve that when we do meet him it will be to his sorrow. Oftentimes in thus brooding over the unkindness or selfishness of others we magnify our wrongs and excite our passion to a high pitch. We forget God and his commands. Where love is not God does not reign, for God is love. The heart that is overcome by feelings of anger, drives the Holy Spirit away and invites demons to take his place. The Bible tells us that the heart is desperately wicked and nothing but God's grace can change it. Oh how we should strive to keep God in our hearts and evil out that we may live blameless before him. How we should guard against outbursts of passion which deprive us of his love.

Through his Son Jesus Christ he has taught us that unless we forgive those who wrong us, he will not forgive our sins. Let us then ever have mercy on those who sin against us, that we may claim the same from him for the many sins we daily commit. As often as we come to him feeling that we have sinned and express our sorrow for

he receives it, us anew into his favor. Thus he wishes us to do. Thus we *will* do if we are his children. We must freely forgive and forget, not only once, twice or three times, but *one hundred* times if necessary. Then can we with faith repeat that prayer which the Lord has taught us and say:

“Forgive our transgressions and teach us to know
The humble compassion which pardons each
foe.”

How happy we are when we feel the Lord has forgiven us and remembers our past sins no more. Let us then forgive, forget, freely, fully, forever, and our joy will be full.—*Selected.*

HOW IS IT?

Brother G. B. Replogle, of Iowa, asks the above question in the February No. of the *VISITOR*, and says, Occasionally we read in the obituaries of our periodicals, ‘Received into the church with the exception of baptism or some similar announcement,’ and asks further, ‘Where is the scriptural authority expressed or implied?’ In answer I would say, I think it would be no hard task to show that such authority is nowhere expressed or implied, between the lids of the New Testament. But as Annual Meeting has frequently decided that question, and believing that the old brethren are well posted in the scriptures, I will therefore make a few quotations from the minutes of Annual Meeting, and let that suffice for the present. See minutes of 1855.

Article 6th, reads as follows:

“Is it consistent with the gospel

to receive persons into the church with hand and kiss, when circumstances will not permit baptism to be performed? Considered, that it is not according to the gospel to consider persons as members of the church without baptism; yet they should be encouraged, and if they wish it, their cases may be taken into consideration by the church in counsel, and they be received as candidates for baptism, which is to be performed as soon as circumstances will permit."

Article 4th of 1860 reads as follows:

"Shall it be an order among the brethren to receive persons into the church as members when they are sick, without baptism, with the promise that they will be baptized when they get well?"

Answer. Let persons who wish to be received into the church, and who are too sick to have the ordinance of baptism administered to them, be considered candidates for baptism, to receive the ordinance as soon as circumstances will permit, but not in full membership, until they are baptized.

Article 25th of 1864 reads as follows:

"Is it in accordance with the gospel and the order of the brethren, for the church to receive and take candidates in with (or by) hand and kiss previous to the reading of the 18th chapter of Matthew, and then baptize them upon their public confession?"

Answer. We think it is neither in accordance with the gospel nor the order of the brethren to do so.

Answer of Article 17th reads as follows:

We consider that no unbaptized person can be a member of the church, and therefore cannot be anointed.

I think that some of the wisest of our brethren have spoken on this subject and let this suffice.

DANIEL MILLER.

For the Gospel Visitor.

EXHORTATION.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

I. Tim. 4: 12

The above is the language of Paul. Again he tells us above all things to have fervent charity among ourselves, for charity covers a multitude of sins; that we should walk worthy of God who has called us into his kingdom and glory, for God has not called us to uncleanness but unto holiness. Now in order to arrive at this we must never grow weary in well doing—pray without ceasing. And think how oftentimes it is all idle and vain words, and how few times we devote time and attention to the Lord and principally to the cause of Christ our Redeemer. How very apt we are to envy and speak reproachfully of our neighbors when we are commanded to love them as we love ourselves.

Love and kindness, it is measured
By this simple rule alone:
Do we mind our neighbor's pleasure
Just as if it were our own.

Thus I'm resolved before the Lord:
Now I will watch my tongue,
Lest I let slip one sinful word,
Or do my neighbors wrong.

H. C. LOWDER.

Christ in the Household.

No one can be a careful reader of the bible without being impressed with the prominence given in its teachings to the domestic and social affections. Classic literature is strikingly and sadly defective in its delineations of the family and the fireside. But the bible does great honor to the family relation. "In the whole range of eastern story there is nothing richer than the account of Isaac's courtship. The witching pages of fiction have never yet surpassed the story of Joseph and his brethren. And the sweetest refinement which modern taste has thrown around the grave is inferior to the simple pathos of the aged Jacob as in his dying moments he said: 'Bury me with my fathers in the cave that is in the field of Ephron the Hittite. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebeka his wife, and *there I buried Leah.*'"

But the history and life of Jesus even more strikingly and beautifully illustrates and consecrates the social affections, and infuses the true charm into our domestic relations. His most wonderful miracles were directed to the happiness of social life, and he selected a marriage festival as the scene of the first. The love of parents and brothers and sisters, the attachments of the home circle, and the sacred relations of friendship, all seemed to be subjects of special interest to our Lord, and always claimed his peculiar regard. He himself was a most dutiful son, and doubtless the household of Joseph, with such a child, was a very happy circle. All must remember that

most touching incident, when, bending from the bloody cross in the agonies of death, he commanded his mother, "his last earthly care," to the beloved disciple. Himself a homeless man, his presence brought a blessing to every home where he was but a transient guest. And it brings a blessing now. Who can estimate the value of religion—the pure, simple religion of Jesus Christ—in the family! What a blessing, it is when a husband and wife can sympathize with each other in the religious life. What a crown of unfading beauty does piety put upon a woman's brow, whether she be wife, mother or daughter. How much it adds to her usefulness at the head of her household. How it helps her to bear the little trials of every-day life, which often draw more heavily on faith and fortitude than greater ones. How it consecrates her image in the hearts of her children. A christian wife and mother is God's richest blessing to a family.

And a christian father, too; what a dignified and honorable position is his. How right and becoming it is that a father should honor God in his household, and train up his children "in the nurture and admonition of the Lord." He should be a priest in his family, daily expounding the word of God, daily leading the devotions of the household at the sacred altar of domestic piety. There are few memories that are so fresh and powerful in after years as the memories of the household altar. I can travel back over the path of forty years and recall the very tones of my father's voice, as he reverently read the bible and de-

voutly prayed in the midst of his family. I can remember how he prayed for his children; how faithfully he taught them the lessons of christian truth and duty in those thoughtless days of youth, and I bless his memory now for what I did not appreciate then. I believe that the memories of christian parents and the early associations of a christian home scarcely ever die out of the heart. Rev. Dr. Adams, in his beautiful book on "Thanksgiving Memories," gives us the following incident:

"In the Cathedral of Limerick there hangs a chime of bells, which were cast in Italy by an enthusiast in his trade who fixed his home near the monastery where they were first hung that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to a distant land, and their maker himself became a refugee and exile. His wanderings brought him after many years to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed from the cathedral towers. His practiced ear caught the sweet sound, and he knew that his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life were in those sounds. He laid himself back in the boat, crossed his arms upon his breast and listened to the music. The boat reached the wharf, but still he lay there, silent and motionless. They spoke to him, but he did not answer. They went to him but his spirit had fled. The tide

of memories that came vibrating through his heart at that well-known chime had snapped its strings!"

And so, sometimes, in after life, when the feet of some wayward man have strayed far away from the home of his youth, and his heart has wandered from his father's God, some memory of the past, like the sweet, sad melody of the evening chime, may wake long-slumbering echoes and stir long-sealed fountains; and a father's counsels and a mother's prayers will come up again from the sacred burial-place of the past with wondrous power to melt and win the wayward heart.

Yes, a family ought to be a little church of Jesus Christ. The father should be its pastor, conducting its daily worship and leading the dear circle in the way of truth and duty. Christ should be acknowledged as the Savior, the Friend, the Ruler of the entire group. Every affection should be consecrated by faith in Jesus and love to him. Every tie which binds one loving heart to another should be made stronger and more tender by the influence of a common tie to Jesus. Their circumstances may be humble and their lot may be lowly, but if they have Christ in the family there will always be sunshine, joy and peace. That house cannot secure the highest domestic joy which, like the inn at Bethlehem, has no room for Jesus.—*Rev. E. P. Rogers, in N. Y. Observer.*

Conversation enriches the understanding, but solitude is the school of genius.

TOBACCO.

DR. TWITCHELL'S THEORY OF SUDDEN DEATHS BY THE USE OF TOBACCO.

In discussing this subject, the doctor first described the effects it has on the nervous system, particularly the nerves of involuntary motion,—those whose function it is to carry on the action of the lungs, heart and stomach. These nerves are placed beyond the power of the will, acting without our consciousness, in sleep as well as when awake. And it is on these, he said, the habitual use of tobacco produces its most pernicious effects, by paralyzing their action.

It first manifests itself in the respiration, which is imperfectly performed; the blood is not fully purified, and a sense of anxiety or incipient suffocation is felt; to relieve which a voluntary effort is made to expand the chest to take in more air; and, every now and then, a deep inspiration or sigh is the result, giving momentary relief.

But, during sleep, especially when first going to sleep, the will not being so easily excited to action, the sense of suffocation is longer endured, till, at length becoming urgent and painful, a degree of consciousness is awakened; the individual begins to feel his condition, and rouses, perhaps suddenly starts and sits up in the bed in alarm, his heart palpitating violently; and having obtained relief, soon goes to sleep to pass through the same scenes again.

But, as the habit continues, the whole nervous system becomes affected; the muscles become tremulous, the sensibilities diminish, respiration and the action of the heart become more imperfect, and suffocation more urgent; but consciousness now fails to be roused to put forth a voluntary effort for relief; and the poor abused and languishing

nerves, whose office it is to stand sentinel at the fountains of life, obtaining no help from the muscles of volition, at last are compelled quietly to yield up the struggle; and the person is found dead in his bed, the cause not known. Yet it is a foolish sacrifice of life to the vile but enchanting habit of using tobacco.

There are doubtless some few who are found dead from disease of the heart. But the doctor said he had for many years been extending his inquiries on this subject, and that he had found almost every individual, who had died during sleep had long been in the habit of the free use of tobacco, and it was his full conviction that that was almost the only cause of such deaths.

The habitual use of tobacco, he said, was a most fruitful source of disease. And this would appear evident when we consider its effects upon the nervous system. It lowers down the power of those nerves upon which life depends; the blood does not fully undergo that change in the lungs which respiration is designed to effect, and goes to the heart impure and purple; the heart has not its original power to send it forward in its circulation through the body; and an impure, sluggish circulation is the consequence, which predisposes to almost every disease the human system is subject to.

Among the diseases caused by tobacco, the doctor enumerated palsy, inveterate nervous headache, palpitation of the heart, disease of the liver, indigestion, ulceration of the stomach, piles and many others; and finally he said he hardly knew that there was any disease it did not at times produce. He did not undertake to assert that all who use tobacco must necessarily have these diseases fully developed. But he said

individuals often experienced annoying and alarming symptoms, the result of tobacco, which render them infirm and wretched, while they are altogether ignorant of the cause. He mentioned giddiness, pain in the head, palpitation of the heart, faintness, and gnawing sensation of the stomach, neuralgic pains, trembling, sudden loss of strength, loss of recollection, starting in sleep &c.; that he had been called to prescribe for a great many persons, whose diseases have spontaneously disappeared on their discontinuance of tobacco.

The particular form in which tobacco is used is not of very material consequence. He thought tobacco more frequently produces palsy than all other causes, and that snuff is more likely to bring it on than any other form in which it is used; but that chewing is more injurious to the digestive organs, affecting them in a three fold way. It robs the stomach of its saliva, lessens its nervous power, and diminishes its peristaltic motion; and all the cases he had seen of ulceration of the stomach were manifestly the effects of tobacco.

One day Dr. Twitchell had been describing in his exquisitely graphic manner, the gradual inroads made by tobacco upon the human system. He first displayed the gentlest effects of this "celestial drug." The slightest nervousness or most trivial pain was perhaps all that the sufferer noticed. Then came the horrid dreams and nightmares dire, indigestion and all its miserable train. After talking thus for some time, he proceeded still further, and had just touched upon the point where, according to his theory, the victim of appetite will see death staring at him. All his audience were listening with deep interest, and silence reigned in the room, when suddenly one gentleman

dropped senseless. He had listened with great attention, and was horror-struck at fancying that he had arrived at the fatal point on his journey as a tobacco chewer. He however, soon recovered from his swoon, and from that moment forswore the use of the article in any shape.

Speaking of the effects of tobacco in certain cases, Dr. Twitchell says, "In six cases palpitations were produced; and in eight pain in the chest, usually over the heart, but at times at the right side of the breast. In two of these it was noticed particularly after inmoderate use of tobacco. Head-ache was observed four times, and frightful and severe dreams in four more cases. Nervous tremors, cramps, starting, etc. were found eleven times. In one case the memory was benumbed, and the patient became stupid"—*Dr. Bowditch's Life of Dr. Twitchell.*

THE SAILOR-BOY OF HAVRE.

A French brig was returning from Toulon to Havre with a rich cargo and numerous passengers. Off the coast of Bretagne she was overtaken by a sudden and violent storm. Captain P—, an experienced sailor, at once saw the danger which threatened the ship on such a rocky coast, and he gave orders to put out to sea; but the winds and waves drove the brig violently towards the shore, and notwithstanding all the efforts of the crew she continued to get nearer land.

Among the most active on board, in doing all that he could do to help, was little Jacques, a lad of twelve years old, who was serving as cabin-boy in the vessel. At times, when he disappeared for a moment behind the folds of a sail, the sailors thought that he had fallen

overboard; again, when the waves threw him on the deck, they looked round to see if it had not carried away the poor boy with it; but Jacques was soon up again unhurt.

"My mother" said he, smiling, to an old sailor, "would be frightened enough if she saw me just now."

His mother, who lived at Havre, was very poor, and had a large family. Jacques loved her tenderly, and he was enjoying the prospect of carrying to her his littlet reasure—two five-franc pieces—which he had earned as his wages for the voyage.

The brig was beaten about a whole day by the storm, and, in spite of all the efforts of the crew, they could not steer clear of the rocks on the coast. By the gloom on the captain's brow, it might be seen that he had little hope of saving the ship. All at once a violent shock was felt, accompanied by a horrible crash; the vessel had struck on a rock. At this terrible moment the passengers threw themselves on their knees to pray.

"Lower the boats!" cried the captain. The sailors obeyed; but no sooner were the boats in the water than they were carried away by the violence of the waves.

"We have but one hope of safety," said the captain. "One of us must be brave enough to run the risk of swimming, with a rope, to the shore. We may fasten one end to the mast of the vessel, and the other to a rock on the coast; and by this means we may all get on shore."

"But, captain, it is impossible" said the mate, pointing to the surf breaking on the sharp rocks. "Whoever should attempt to run such a risk would certainly be dashed to pieces."

"Well," said the captain in a low

tone, "We must all die together." At this moment there was a slight stir among the sailors, who were silently waiting for orders.

"What's the matter there?" inquired the captain.

"Captain," replied the sailor, "this monkey of a cabin-boy is asking to swim to the shore with a strong string around his body, to draw the cable after him; he is as obstinate as a mule!" and he pushed Jacques into the midst of the circle. The boy stood turning his cap round and round in his hands, without daring to utter a word.

"Nonsense! such a child can't go" said the captain, roughly.

But Jacques was not a character to be so easily discouraged. "Captain," said he, timidly. "you don't wish to expose the lives of good sailors like these; it does not matter what becomes of a 'little monkey of a cabin-boy,' as the boatswain calls me. Give me a ball of strong twine, which will unroll as I get on, fasten one end round my body, and I promise you that within an hour the rope will be fastened to the shore, or I will perish in the attempt."

"Does he know how to swim?" asked the captain.

"As swift and as easily as an eal," replied one of the crew.

"I could swim up the Seine from Havre to Paris," said little Jacques. The captain hesitated; but the lives of all on board were at stake, and he yielded.

Jacques hastened to prepare for his terrible undertaking. Then he turned and softly approached the captain. "Captain," said he, "as it is not impossible that I may be lost, may I ask you to mind something for me?"

"Certainly, my boy," said the captain, who was almost repenting of his

having yielded to his entreaties.

"Here then, captain," replied Jacques, holding out two five-franc pieces, wrapped in a bit of rag; "if I am eaten by the porpoises, and you get safe to land, be so kind as to give this to my mother, who lives on the quay at Havre; and will you tell her that I thought of her, and that I loved her very much, as well as my brothers and sisters?"

"Be easy about that my boy. If you die for us, and we escape, your mother shall never want for anything."

"Oh! then I will willingly try to save you," cried Jacques, hastening to the other side of the vessel, where all was prepared for his enterprise.

The captain thought for a moment. "We ought not to allow this lad to sacrifice himself for us in this way," said he at length. "I have been wrong. I must forbid it."

"Yes, yes," said some of the sailors round him; "it is disgraceful to us all that this little cabin-boy should set us an example of courage; and it would be a sad thing if the brave child should die for old men like us, who have lived our time. Let us stop him!"

They rushed to the side of the vessel, but it was too late. They found there only the sailor who aided Jacques in his preparations, and who was unrolling the cord that was fastened to the body of the heroic boy.

They all leaned over the side of the vessel to see what was going to happen, and a few quietly wiped away a tear, which would not be restrained.

At first nothing was seen but waves of white foam, mountains of water which seemed to rise as high as the mast, and then fell down with a thundering roar. Soon the practised eye of some of the sailors perceived a little black point rising above the waves, and

then again distance prevented them from distinguishing it at all. They anxiously watched the cord, and tried to guess, by its quicker or slower movement, the fate of him who was unrolling it.

Sometimes the cord was unrolled rapidly. "Oh, what a brave fellow!" they said; "see how quickly he swims!" At other times the unrolling of the ball of string stopped suddenly. "Poor boy," they said, "he has been drowned or dashed against the rocks!"

This anxiety lasted more than an hour; the ball of string continued to unroll, but at unequal periods. At length it slipped slowly over the side of the vessel, and often fell as if slackened. They thought Jacques must have much difficulty in getting through the surf on the coast.

"Perhaps it is the corpse of the poor boy that the sea is tossing backwards and forwards in this way," said some of the sailors. The captain was deeply grieved that he had permitted the child to make the attempt; and notwithstanding the desperate situation in which they were, all the crew seemed to be thinking more of the boy than of themselves.

All at once a violent pull was given to the cord. This was soon followed by a second, and then by a third.

It was the signal agreed upon to tell them that Jacques had reached the shore. A shout of joy was heard on board the ship.

They hastened to fasten a strong rope to the cord, which was drawn on shore as fast as they could let it out, and was firmly fastened by some of the people who had come to the help of the little cabin-boy. By means of this rope many of the shipwrecked sailors reached the shore, and found means to

save the others. Not long after all had safely landed, they saw the vessel go to pieces.

The little cabin-boy was ill from the consequences of his fatigue, and from the bruises he had received by being dashed against the rocks. But he did not mind that, for, in reward of his bravery, his mother received a yearly sum of money, which placed her above the fear of want. Little Jacques rejoiced in having suffered for her, and, at the same time, in having saved so many lives. He felt that he had been abundantly rewarded.

This true story makes us think of Jesus our Savior, who gave His life to save our souls from eternal death. "For while we were yet sinners, Christ died for us."—*Standard-Bearer.*

"DOES GOD EVER SCOLD ?"

"Mother," said a little girl, "does God ever scold?" She had seen her mother under circumstances of strong provocation lose her temper, and give way to the impulse of passion; and pondering thoughtfully for a moment, she asked :

"Mother, does God ever scold?"

The question was so abrupt and startling that it arrested the mother's attention almost with a shock; as she asked :

"Why, my child, what makes you ask that question?"

"Because, mother, you have always told me that God is good, and that we should try to be like him, and I should like to know if he ever scolds."

"No my child, of course not."

"Well, I'm glad he don't for scolding always hurts me even if I feel that I have done wrong, and it don't seem to me that I could love God very much if he scolded."

The mother felt rebuked before her simple child. Never before had she heard so forcible a lecture on the evils of scolding. The words of the child sank deep into her heart, and she turned away from the innocent face of the little one to hide the tears that gathered to her eyes. Children are quick observers; and the child seeing the effect of her words, eagerly inquired—

"Why do you cry, mother? Was it naughty for me to say what I said?"

"No, my love—it was all right; I was only thinking I might have spoken more kindly, and not have hurt your feelings by speaking so hastily and in anger as I did."

"O mother, you are good and kind, only I wish there were not so many bad things to make you feel and talk as you did just now. It makes me feel away from you so far, as if I could not come near you as I do when you speak kindly, and oh, sometimes I fear I shall be put off so far that I can never get back again."

"No, my child, don't say that" said the mother, unable to keep back the tears, as she felt how her tones had repelled her little one from her heart—and the child wondering what so affected her parent, but intuitively feeling it was a case requiring sympathy, reached up, and throwing her arms about her mother's neck, whispered—

"Mother, dear mother, do I make you cry? Do you love me?"

"Oh yes! I love you more than I can tell," said the parent, clasping the little one to her bosom, "and I will try never to scold you again, but if I have to reprove my child, I will try to do it not in anger, but kindly, deeply as I may be grieved that she has done wrong."

"Oh, I am so glad I can get so near to you if you won't scold, and do you

know mother, I do want to love you so much, and I will try always to be good."

The lesson was one that sank deep into the mother's heart, and has been an aid to her for many a year. It impressed the great principle of reproofing in kindness, not in anger, if we would gain the great end of reproof—the great end of winning the child, at the same time, to what is right and to the parent's heart.

reected against them, is unquestionably strengthened and deepened; at the very crises, too, when these principles have

recently won the most signal dogmatic victory which they ever achieved over the non jesuitical sections of the Church of Rome. In almost every European country, moreover there are signs of a renewal of that passionate identification of theological and political animosities which so terribly embittered the hostilities of the sixteenth and seventeenth centuries. Everywhere men are taking sides according to their religious beliefs and religious hatreds.

Multitudes who care nothing for any one special form of Christianity, as the practical guide to their own personal conduct are beginning to constitute themselves champions of this or that creed, solely because by its aid they expect to promote their national or political aims."

The Coming Conflict of Europe.

A dispassionate article in the London *Contemporary Review*, entitled "The Jesuits in England," predicts troublous times for Europe outside of England. This writer says:

"Although there is not much probability of any revived persecution of the Roman Catholic religious orders in this country, it will not be amiss that we should, at this present time, review the relationship in which they stand toward the state and toward society in general, in reference to the great principles of civil and religious liberty. The expulsion of the Jesuits from Germany through the resolute action of Prince Bismarck is an act which can not possibly be isolated in its results. Setting aside all questions as to its immediate and indirect influences upon the position of Catholicism in Germany itself, it has already helped to make the consideration of the social and political effects of Jesuitism one of the hottest of 'questions brutantes' of the hour. Once more we are threatened with a revival of the old controversies respecting the character of the famous institutes of Loyola, while the power of the Jesuit with the Roman Church, so far from being lessened by the attacks that are specially di-

IS THIS OURS?

I once heard a father tell that when he removed his family to a new residence, where the accommodation was much more ample, and the substance much more rich and varied than that to which they had previously been accustomed, his youngest son, yet a lisp ing infant, ran round every room, and scanned every article with ecstacy, calling out, in childish wonder, at every new sight, "Is this ours, father, and is this ours?" The child did not say "yours," and I observed that the father, while he told the story, was not offended with the freedom. You could read in his glistening eye that the infant's confidence in appropriating as his own all that his father had was an important element in his satisfaction.

Such, I suppose, will be the surprise,

and joy, and appropriating confidence with which the child of our father's family will count all his own when he is removed from the comparatively mean condition of things present, and enters the infinite of things to come. When the glories of heaven burst upon his view, he does not stand at a distance, like a stranger, saying, "O God, these are thine." He bounds forward to touch and taste every provision which those blessed mansions contain, exclaiming, as he looks in the father's face, "Father, this and this is ours." The child is glad of all the father's riches, and the father is gladder of his dear child.—*Arnot.*

IGNORANCE OF FUTURITY.

You know as much as is good for you. For it is with the mind as it is with the senses. A greater degree of hearing would terrify us. If our eyes should see things microscopically we should be afraid to move. Thus our knowledge is suited to situation and circumstances. Were we informed beforehand of good things provided for us by providence, from that moment we should cease to enjoy the blessings we possess, become indifferent to present duties, and be filled with restless impatience. Or suppose the things foreknown were gloomy and adverse, what dismay and despondency would be the consequence of the discovery! And how many times should we suffer in imagination what we now only endure in reality! Who would wish to draw back a veil which saves them from so many disquietudes? If some of you had known the troubles through which you have since waded, you would have fainted under the prospect. But what we "know not now we shall know hereafter."—*Jay.*

LUCY AND THE CHURCH.

"Mother," whispered a little girl, slipping her head through her mother's arm, and resting it on her mother's shoulder, "mother, may I join the church?"

"You, my child, you are too young," said the mother, surprised into a reply that she would not otherwise have made, perhaps.—The child blushed, and a tear sharted in her eye.

"Did my Savior die for me, mother?" asked she, presently.

"Yes, Lucy."

"I know it," said Lucy, "and I pray to him, and I love him, and I say to myself over and over again :

"Jesus, I would follow Thee,
I thy little lamb would be:"
and, mother, he will not *shoo* me off,
will he?"

"Oh, no," cried the mother, clasping her child in her arms, lest she might be thought doing so.

"Mother," continued the child. "didn't the minister, last Sunday, call the church Jesus' fold; and is'nt it better for me to be inside? For if I stay outside, I might stray away off and be lost, and then, mother, all the dear, good, pious people will be watching me. Oh, maynt I join them and get closer to Jesus?"

The child's plea deeply touched the mother's heart.

Lucy still clinging to her neck, repeated her request.

"Yes, my child, Jesus bids little children come unto him."

"I have prayed that I might be brought to Jesus, mother."

"And we hope he has heard your prayer, my child."

She had prayed for her child's conversion, and yet when she found her one of Christ's little ones, pressing into the same company of believers with

herself, she was so surprised that God had answered her prayer and so backward, too, in encouraging her to follow.

The minister and the deacons, too, whom she consulted, shook their heads, and were afraid lest she was too young to know what she was about.

Lucy was sorrowful.

"Then if I die and go to Jesus," said she, "and he asks me why I did not 'do this in remembrance of me,' shall I tell him that you and the minister would not let me, mother?"

And a solemn inquiry it was.

Did not Christ make the condition of faith; and ought we not to bring believing children into its sacred fellowships and holy responsibilities, thus giving them all the helps to a holy training in the Lord?

Lucy joined the church at eleven and grew up a lovely Christian woman.

BEWARE OF ONE SIN.

While I was walking in the garden one bright morning, a breeze came through and set all the leaves and flowers a fluttering. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elderly tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen altogether, for they were like some children who always say "why," when they are told to do anything. Bad children those.

The elder said, "If you don't they'll gobble you up."

So the flowers set themselves shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose; who shook off all but one, and said to herself, "Oh, that's a beauty, I'll keep that one."

The elder overheard her, and called

out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few months after, I passed the rose again. There was not a whole leaf on her; her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew drops on her tattered leaves. "Alas I didn't think one caterpillar would ruin me."

One sin indulged has ruined.

How to Break Oneself of Bad Habits.

Understand clearly the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts that lead to temptation. We are responsible even for our thoughts. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, a thousand times. While there is life, there is hope, and that only shows how much need there is to strive. When you have broken your resolution through lack of firmness and moral sense, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against recurrences of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years. Be manly, be brave. Learn to say No, and to keep your word.

Dear Brethren and Sisters: I would like to say a few words through the Visitor to those that contributed to that poor family that I made request for a few numbers back.

We heartily thank you for the help, and pray that God's best blessing may rest upon you here in this life, and that God will reward you in the world to come, for your liberality as faithful workers in the vineyard of the Lord.

The money that was sent, all came through safe as far as we have found out.

The family have now got a start enough that if the Lord grants them health, they can now make a start, having got a small yoke of oxen and a cow and other necessary things.

Your well-wishing brother in the Lord,

JOHN SONAFRANK.

HOUSTON, Mo.

DISTRICT MEETINGS.

For the District of Northern Illinois, with the brethren of Cherry Grove church, Carroll County, Illinois, on the 12th of May.

For the North Eastern District of Ohio, in the Jonathan's Creek congregation, Perry Co. O., on Tuesday the 20th of May. Brethren and Sisters coming to the meeting, must come to Newark, Ohio, thence down the Newark, Somerset & Straitsville Railroad to Genford Station. There the brethren will meet those who come and convey them to the place of meeting, three miles off. Those who intend to come will please write us and we will have the necessary arrangements made.

W. ARNOLD.

Somerset, O.

For the Western District of Pennsylvania, in the Georges Creek congregation, Fayette County, Pa. at the Fairview meeting house, 12 miles south west of Uniontown, commencing on the 21st of May. Also, Communion at the same place on the evening of the 20th.

Brethren going by Railroad, will stop at Uniontown, where they will be met and conveyed to the meeting. Those going by the Monongahela River, will land at Sterling's Ferry, two and a half miles from meeting, where they will be met.

WM. MOSER, Sec.

Uniontown, Pa.

NOTICE.

APRIL 18, 1873.

Notice to Brothers and Sisters going to Annual Meeting:

I to-day made arrangements with the Baltimore & Ohio R. R. company, with its branches, from Baltimore to Washington, Weavertown to Hagerstown, Harpers Ferry to Harrisonburg, and Grafton to Parkersburg, for half fare. *No farther west than Wheeling*, Friend Cole having no authority to control the division west of the Ohio river in such matters.

The conditions are the same as they were on former occasions on this road: those going will start when they choose and pay their full fare to Cumberland, asking no questions, as agents along the line know nothing at all about it and of course can give no information. At the place of meeting I will furnish all who apply and have complied with the conditions with a certificate which will pass them to place of starting free of charge.

If some one would, or could, arrange with some line of road west of the

Ohio river to connect these arrangements at Wheeling or Bellair, this would be the route for all living west and south of west to take. And whereas the B. & O. railroad company has never refused to grant the brethren half fare privileges, while the Pittsburg, Ft. Wayne & Chicago has rarely if ever granted it, I think the brethren are in duty bound to consider it. Last year this road would not abate one cent of my full fare going and coming; while the Pittsburg & Connellsburg road sent me by telegraph a pass to return free over their road.

D. P. SAYLER.

P. S.—I am already furnished the return certificates.

D. P. S.

Poetry.

For the Visitor.

The following lines were printed on a skull found in a London Mansion over fifty years ago. The author unknown.

Behold this ruin ! 'tis a skull,
Once of Ethereal spirit full ;
This narrow cell was life's retreat,
This space was thoughts mysterious seat,
What beauteous visions filled this spot !
What dreams of pleasure long forgot !
Nor hope, nor joy, love nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye ;
But start not at the dismal void ;
If social love that eye employed—
If with no lawless fire it gleamed,
But through the dew of kindness beamed,
That eye shall be forever bright,
When sun and stars are sunk in night.

Beneath this hollow cavern hung
The ready, swift and tuneful tongue ;
If falsehoods honey it disdained,
And where it could not praise was chained
If bold in virtues cause it spoke
Yet gentle concord never broke,
This silent tongue shall plead for thee
When time unveils Eternity.

Say, did those fingers delve the mire ?
Or with its envied rubies shine ?
To hew the rock or wear the gem
Can little now avail to them ;
But if the page of truth they sought
Or comfort to the mourner brought,
These hands a richer mead shall claim
Than all that waits on wealth or fame.

Avails it whether bare or shod,
These feet the path of duty trod ?
If from the halls of ease they fled
To seek affliction's humble shed !
If grandeur's guilty bribe they spurned
And honor to virtues cot returned,
These feet with angels wings shall vie,
And tread the palace of the sky.

For the name of the author of these lines the sum of five hundred pounds was offered, but all efforts to find the name were unavailing.

EMILY R. STIFLER.

Hollidaysburg, Penn.

BEAR UP.

BEAR up, bear up, O sinking heart ;
Though threatening waves surround thee now
A sunbeam stoops to kiss thy brow,
And bid thy fears depart.

O yield not weakly to despair ;
Put forth thy strength, the land is near,
Where loving friends and kindred dear
For thee a feast prepare.

O struggling heart, despond no more ;
The very waves thou fearest so
Are bearing thee with steady flow
Toward the sheltering shore.

Toward the verdant flower-strewn height,
Where thou shalt find thy longed-for rest,
Where love and friendship, trust, best,
Shall tend thee with delight.

MARRIAGES.

BEERZ—WAGONER—Married at the residence of the bride's parents, March 23d, 1873, by Henno Stonifer, Brother Ephraim Beerz to Sister Lydia Wagner.

WOLF—SPRAY—Married at the residence of the bride, by Elder Abraham Miller, Brother William L. Wolf to Miss Henrietta Spray, all of Fulton County, Ind.

OBITUARIES.

Died in the Georges Creek Congregation, Green County, Pa., March 16, 1873, of Consumption, Sister MARY ANN EWING, wife of Brother Oliver Ewing, aged 39 years 4 months and 26 days.

Sister Ewing was a consistent member of the church during the time she allotted to be in fellowship with the church. Though comparatively young, she set our example in humility and honesty with tender heartedness, and many other christian graces that many of her elder sisters might well envy. She bore her afflictions with deep resignation, and was anxious to depart and be with Christ which is far better. Funeral occasion improved from Acts. 2: 26, 27, 28, by Brother Davis Younce and the writer,

ELD. JOS. I. COVER.

Died near Logansport, Indiana, March 26th, 1873, WM. W. DARROW, son of Friend William and Sophia Darow, aged 1 year 4 months and 12 days. Funeral discourse by the writer from Job. 14 chapter, 1st and 2d verses.

A. RINEHART.

Died March 2d, 1873, near Middleberry, Clay County, Indiana, ELIAS SPANGLER, aged 43 years and some months. He left a lonely widow and 3 children to mourn his loss. Funeral services by the writer from James, 4 chapter, 14 verse.

A. HENSEL.

Died in Champaign County, O., March 17th, of Typhoid Neumonia, MANDA, daughter of brother and sister Maria Forry, aged 5 years, 5 months and 12 days. Funeral preached by the writer from Matthew, 18 chapter, 3 verse.

J. L. FRANTZ.

Died March 23d, 1873, of Brain Fever, at his Grandfathers, brother George N. Snider, in the Jonathans Creek Congregation, Ohio, GEORGE HENRY, son of Brother Amos and Sister Louisa Focht, aged 11 years 8 months and 26 days. Funeral services by the writer,

W. ARNOLD.

Died March 4th 1873, near Middleberry Ind., of Typhoid Fever and Erysipelas, ELIZABETH, wife of Abraham Welty, and daughter of David and Barbara Miller, aged 68 years 1 month and 3 days. She was born in Pennsylvania, and emigrated with her parents to Ohio in the year 1829. She was married to Abraham Welty, son of Abraham and Elizabeth Welty, and in 1854 they moved to Clay County, Indiana, where they remained until her death. She leaves a lonely husband of 72 years old, and 2 children living, both married; and 10 grandchildren living and many relatives to mourn her loss, but we hope our loss is her eternal gain. She was the mother of 3 children and 11 grandchildren, (she was a member of the Menonite church) and was much respected of all who knew her. She is the mother in-law of the writer. Funeral services by Hufferd (a Menonite minister) and brother Elder David Cubler, from Rev. 14th chapter, 18th verse, to a large concourse of people.

Farewell dear husband
Farewell dear children,
Farewell vain world I am going home,
My Savior smiles and bids me come;
Bright angels beckon me away;
To sing God's praise in endless day.

ANANIAS HENSEL.

(Companion please copy.)

In the Astoria Congregation, Fulton County, Ill., March 14th, Sister BARBARA HORNER, aged 85 years and 7 months. She was confined to her bed four years, and died in the hope of a blessed immortality beyond the grave. She was the mother to 14 children. Had 52 grandchildren, 69 great grandchildren and 2 great, great grandchildren. Funeral services by brethren Solomon Horn and John Fitz, from 2 Timothy 4: 6, 7, 8, that being her own selection.

JONAS HELTZEL.

Died in Logan County, O., February 19, 1873, of Lung Fever, our old friend JOS. B. SNAPP, aged 72 years 1 month and 27 days. He was a member of the Baptist Church. He leaves an old companion, three children and twelve grandchildren, and many relatives to mourn his loss. Funeral preached by the writer in English, and John P. King, minister of the church, in German, by request, from Rev. 14th chapter, 13th verse.

J. L. FRANTZ.

Degraff, Ohio.

Died in the Georges Creek congregation, Fayette county, Pa., March 26, 1873, sister SUSAN MOSER, companion of brother Daniel Moser, and first mother-in-law of elder J. Quinter, aged 85 years, 5 months, and 10 days. Funeral text Phillipians 1: 21. Service by brother Davis Younce and the writer. Sister Moser was addicted to a large share of fervent piety; was often given to speak of Jesus as the ground of her hopes, and of his gospel as the "Word of God." This is a good symbol of God's children; they will keep the sayings of Jesus. Her hospitality was large and those who knew her best always found her diligent to perform every good work. Her last years were enfeebled--much yet devoted to God in keeping the good faith. She was in usual health up to 30 minutes of her death.

JOS. I. COVER.

Died in lower Shenandoah, Va., March 29, FRANKLIN HAWN, son of brother Henry Hawn. The deceased had been in Baltimore with some stock. On his return he stopped in the city of Washington and between the station and the tavern he was killed and robbed. He was brought home on the 2d of April and buried on the 3d. He leaves a young widow but no children, a sorrowful father and mother, one brother and two sisters and many friends to mourn their loss. He was much loved by those that knew him. Funeral service by the writer, from Job 14: 1, 2. It was one of the largest and most solemn funerals I ever witnessed. Aged 24 yrs, 6 mos. and 5 days.

JACOB WINE.

Died near Liberty Furnace, Shenandoah co., Va., February 11, 1873, ROBERT VAUN, aged 2 years, 9 mos. and 26 days. Funeral service by the writer from Deuteronomy, 1st chapter and 39th verse.

JACOB WINE.

Died in the Neosho Valley church, Woodson county, Kansas, sister SUSAN HERSHEY, wife of elder Isaac Hershey, aged 58 years, 6 mos. and 8 days. The death of our dear sister was a sore affliction to her husband and children but they have hope that her end was that of the righteous. She was much beloved by all who knew her. Funeral service by Jesse Studebaker, from I. Peter 1: 24, 25.

NANCY E. STUDEBAKER.

[Companion and Pilgrim please copy.]

Died in the Middlecreek Congregation Somerset County, Pa., February 2, 1873, Sister CATHERINE SNYDER, companion of Elder A. F. Snyder, aged 57 years 4 months and 2 days. The deceased left beside her husband a large family of children and a large number of grandchildren, and three great grandchildren, and the reputation of being a faithful and consistent member of the church, of which she had been long a member, died in triumph of faith. The family lost a loving mother, but their loss is her great gain. Funeral services were performed by the Brethren in the presence of a large congregation of sympathizing friends. Text, 2d Cor. 5th chapter, 1st stanza.

ELD. TOBIAS MYER.

The subject of this last notice gave her hand twice to her husband as a token of farewell.

Farewell, vain world, I'm going home.

My Savior smiles and bids me come;
Bright angels beckon me away,
To sing God's praise in endless day.

There shall I see my glorious God,
And triumph in his blest abode;
My theme through all eternity,
Shall glory to my Jesus be.

Was schadets mir dasz mein Gebein
Musz in die Erd verscharret sein;
Meine Seele schwebet ohne leid,
Im Himmelsglanz und Herrlichkeit.

S. A. F.

Died in the Raccoon Church, Montgomery County, Ind., February 17, 1873, ELIZABETH ANN EVERGAN, aged 36 years 1 month and 8 days. She was the daughter of Matthias and Sally Frantz, had been a member of our church about two years. She suffered nearly a year of almost entire confinement to her bed, but in all her affliction, blessed with great patience and unwavering faith and hope in the blessed Savior, desiring to obey the whole will of her Heavenly Father, she was anointed a few days before her death. The day she died she asked her husband and her father to sing for her while she would sleep, so we see the dying Christian whose hope and trust was in God, longed to hear the songs of Zion, greeting them last on earth and first in Heaven. She left a husband and four children, an aged father and mother, one brother and sister-in-law, but many friends and relatives, especially brethren and sisters in the church, to mourn her loss. Funeral services before she was buried, in presence of a large congregation by John Gish, of Woodford County, Ill., and R. H. Miller, from Rev. 14: 13.

R. H. MILLER.

[Pilgrim please copy.]

On the 15th day of March, in the Sandy Creek branch, Preston County, W. Va., Sister ANNE MUSSER, widow of brother Christian Musser, who died some twenty years ago. Her age was 94 years and 27 days. She was much beloved and respected by all that knew her. She lived with her youngest daughter, who is married to John Robinson, a Methodist preacher, a very respectable man. I visited our aged sister

a few days previous to her death, and had some devotional exercises with her. She told me her departure was at hand, and she felt ready to go. Funeral services by the writer and brother Joseph Beckner, from 2d Timothy 6: 8.

JACOB M. THOMAS.

In the Mill Creek Congregation, Adams Co., Ills., March 19th, our beloved brother and co-laborer in Christ, JOHN MCCLINTOCK, aged 65 years. His sickness was protracted, and his sufferings were very great, yet he was patient in his affliction, bearing up under it all with a great degree of Christian fortitude; so much so, that is is but seldom we find a parallel. He was worn down by disease, and weak in body, yet his faith was strong. His mind was clear and bright, without a cloud of doubt to dim his prospects in a blessed immortality. He had that faith that reaches beyond the vale, whither his forerunner, before him, had entered, waiting to welcome him home. He has been a member of the body of Christ about 25 years—the most of that time in the ministry. Like Moses, he was meek and retiring, always preferring his brethren to himself. Never manifesting an aspiring spirit, but in time of trouble would never flinch from duty, but manfully stood up for the right. His mind was strong, far-seeing, and clear. Slow and cautious, yet firm and true. In his death the wife, and sister, has lost a kind and loving husband, the children an affectionate father the Church her most prudent, and ablest counsellor, the community a good and peaceable citizen. In his departure we have sustained a loss that can only be known by those who realize it. He has gone to his reward, awaiting our arrival there. He requested that before his body was removed we should engage in singing, and read a portion of scripture, and pray. We made use of the 611th hymn, and read the last part of the fourth, and the first part of the fifth chapters of 2d Cor., with a few closing remarks. He was followed by many sorrowing hearts, mingled with a hope of a reunion, where sorrow, sickness, pain and death will be feared nor felt no more.

DAVID WOLFE.

Died near Muncie, Delaware County, Indiana, March 23, 1873, JOHN F. BRANSON, aged 16 years 5 months and 28 days, of disease of the head, caused by a fall on the ice January 19, 1873, from which he suffered a great deal for seven long weeks.

The deceased was a brother of Hiram Branson, who, for several years has labored in the Ministry. He leaves a large number of friends and relatives to mourn his loss, but we mourn not as others that have no hope. Funeral not preached on account of a sister of the deceased being sick, but is getting better.

Brother, thou art gone to the grave, but we will not deplore the
Since God was thy ransom, thy guardian thy
guide,
He gave thee, he took and he will restore thee,
And death hath no sting since the Savior has
died.

RUFUS R. BRANSON.

[Companion please copy.]

We have had quite a number of complaints lately about papers not coming regular. Some mistakes were made in transferring names on mail books and these we have corrected as soon as detected. Many of the failures are chargeable to the mails as we have had to send some papers the third time before they were received. We always supply missing numbers when informed if we have them on hand.

OUR PREMIUMS.—The Bible Dictionaries have been all sent out except a few to be sent with other books and for clubs lately filled. The books are well gotten up and some of our friends have expressed themselves as well pleased. We have sent a few that went to a considerable distance by mail without special orders. We did this thinking it would be cheaper than by express. We hope those who have thus received them and not paid us the postage yet will please do so as soon as convenient.

We have sent out several lots of our Map Premiums but still a goodly number have not been supplied. We just received another lot which we think will supply all to date. Our Map Premiums were something new to us and there has been considerable delay in supplying them. So far they have given very general satisfaction.

A MISTAKEN IDEA.—A friend lately asked us if every subscriber to the Children's Paper received a map. The question was a surprise. We told him it was one map for a club only. We hope all will understand our proposition now.

APPEAL.—We appeal to all those friendly to our publications to aid us in getting subscribers for us. We have still some back numbers of the VISITOR, CHILDREN'S PAPER, and FARMER'S MONTHLY on hand and new subscribers will receive the full volumes.

EXTRAORDINARY OFFER.—Having some full volumes of the GOSPEL VISITOR of several years and wishing to close them out quick on account of storage room, we will give a back volume such as we have, to every new subscriber to the VISITOR for the present year at \$1 25. When to be sent by mail ten cents must be added for postage.

We also have some of Volume I. of the *Farmers' Monthly*, and wishing to dispose of them quick for the same reason as above, we will send in ~~the~~ the present year and volume I for ~~one~~ s. No map premiums will be given with this offer.

CATARRH.

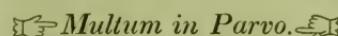
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A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

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A REQUEST.

The Visitor is sometimes not as well supplied with original matter as it is desirable it should be. As a disseminator of religious truth the magazine has many advantages over common religious newspapers. The former is generally preserved, while the latter is not. Brethren and sisters, write down your best thoughts and send them to the GOSPEL VISITOR.

PUBLISHER'S NOTES

Before our next issue the Annual Meeting will take place. We expect to print the minutes and our subscribers (to the Visitor) will be supplied as usual. We also expect to print some to sell. We will also make a translation and print them in German as soon as we conveniently can after the meeting. Unless the amount of matter should considerably exceed that of other years the price will be the same as last year, viz: single copy 10 cents or 75 cents per dozen.

The June number of the Children's Paper is an unusually interesting one. On the first page is a fine large picture representing a "Rookery" with descriptive article. On the second page is a very interesting letter to the children by a new contributor. The third page is mostly occupied by letters from the children—They are very interesting.—We also begin a series of illustrated articles "Among the Plants," and another on spiders, also illustrated.

We hope the friends of the children will aid us by helping to increase our subscription list. We will thus be enabled to make a better paper for the children.

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THE GOSPEL VISITOR.

Vol. XXIII.

JUNE, 1873.

No. 6.

ORIGIN OF THE MOURNERS, OR ANXIOUS BENCH.

Dear Editors and Brethren: It becoming known that I was making efforts to ascertain the origin of the *mourners bench*, I have been strongly solicited and urged by many to have it published in our papers, some naming one and some another one, etc., and having at last found it in the *LIFE AND LABORS OF JAMES QUINN* BY JOHN F. WRIGHT. And although the work was published in 1851 it is nevertheless out of print, and I had a long and tedious search before I obtained a copy in a second-hand book store in Baltimore. And whereas our brethren and readers generally are not overmuch concerned in procuring biographies of Methodist preachers, I will for their information give the historical extract, and without partiality I will endure the toil of writing and give a copy to the *Visitor*, *Companion* and *Pilgrim*. It is as follows:

"This year (1838) he (Rev. James Quinn) frequently invited penitent souls to the seats vacated for their accommodation, that they might have the advantage of the instruction of himself and others, and receive the concentrated sympathy, solicitude, and prayers of such as had access to the throne of grace, and influence at the court of heaven. About this time the question was agitated as to the distinguished individual who first introduced the practice of inviting penitent persons to the mourners bench. Hear

Mr. Quinn on this subject:

"Something has been said, in a late number of the *Christian Advocate* and *Journal*, on the subject of inviting mourners to the vacated seat or railing around the communion table—for I dislike the term alter, or alter for prayer, on such occasions. A Jew or Catholic may use the term consistently with his faith on the subject of alter and sacrifice, but an enlightened Protestant believer, when he thinks, speaks, sings, or worships, extends his views beyond temples made with hands. . . . But to return. The writer (in the *Christian Advocate* referred to) seems to think that L. Dow first introduced the practice in 1802-3; but the first I (Quinn) ever saw or heard of it was in 1795 or 6, at a watch-night held at the house of that mother in our Israel, the widow Mary Henthorn, near Uniontown, Penn. The person who conducted the meeting was that holy, heavenly-minded man, the Rev. Valentine Cook—blessed man, in imagination I view him now, near or quite six feet in stature, quite stoop-shouldered, dark complexion, coarse black bushy hair, not much taken care of, small, deep-set, black eye, and full of the fire of intelligence, strong, well arched brows, high cheek bones, and an unusually—large mouth. He was not handsome; but when he conversed on the subject of religion—and it was almost his constant theme—and more especially when he

preached, there was a sweet and almost heavenly benignity beaming in his countenance, presenting rather an unearthly attraction. It was next to impossible for the most heedless to remain uninterested under the sound of his voice. Mr. Cook's subject was the qualifications, duties, and awful responsibilities of the watchman. His sermon was close and argumentative, giving to the greedy and sleepy dogs, as the prophet styles the avaricious and slothful ministers, their portion, observing as he passed along, that those who were the least laborious were often the most clamorous for their worldly gain. The sermon was closed with an almost overwhelming exhortation, which appeared as if it must carry all before it. Then came the invitation to the mourners to come to the vacated seats, to be prayed with and for. I think this was new, perfectly new, for the people appeared panic struck; and I confess I was greatly moved, for it appeared to me as if the two worlds were coming together. Verily, me thought the very hairs of my flesh stood up. He, however, was very particular in giving the Scriptural character of a true penitent, and, in the most affectionate and encouraging manner, invited such, and none but such, to come; alledging at the same time, that if any should dare to act as did Ananias and his wife, they might be met as these were. O, it was an awful, yet glorious time of the gracious power and presence of God! Several souls found peace with God through our Lord Jesus Christ, and some obtained the blessing of perfect love. But brother Cook, and most of those who unit-

ed with him in that meeting, have passed away; yet have they a more distinct recollection of what then and there took place than the old man, who, by the forbearance of God, lives to write about it. Since that time I have heard many inviting mourners to the place prepared for the purpose—have not always been suited—have often attempted it myself, and frequently failed; and it does appear to me that a combination of time, places, persons, talents, etc., must concur; otherwise, not only no good but some harm may be the result of a misguided and premature effort. We may have seen, as well as read of sparks of our own kindling."

My dear brethren I have given all I can find written on this subject, and I feel assured that a general knowledge of the origin of this *man made idolatry* will do more to overthrow this Baal than all the Essays, Treatises, or tracts we can write on the subject. Mr. Quinn was admitted into the itinerant ministry of the M. E. Church by the conference held in Baltimore, May 1, 1799, and served in it till 1849 when he died after 48 years services, and herein he knows whereof he affirms. It appears that Cook the originator was very cautious at first what class of mourners he invited. And he Quinn thinks unless under certain combinations no good, but harm might result from it, by raising sparks of our own kindling. And it does not appear that the plan was soon generally adopted even among the Methodists, as Mr. Quinn writing in reference to camp meetings in 1804-6 says. "There were no others, no mourners, leaders, or anx-

ious seats in those days, nor were any invitations given to seekers of salvation to present themselves for the prayers of the church." How has this idol grown? Now are not only a certain class of Scriptural penitents invited, but boys, girls, and even children are fairly draged out, and that, as I have known by men who were *drunk* less than a week before, and again *drunk* and lying in the mud less than two months after. This is a hard saying, but, *truth* not only justifies, but demands it.

By the minute description Quinn gives of Cook a physiognomist would pronounce him one of the most violent fanatics, full of electricity, fully competent for the wild-est freaks of fanaticism. This is the character of the man who is the creator of the *mourners bench* which Mr. Quinn said was *new, perfectly new*, and at its birth *panic struck* the people, and made the very *hair on his flesh stand up*, has now grown to full* stature, and has become a great idol, of such popularity in certain quarters that to say aught against it, stirs up the fires of hell, and woe be to the one who dares stand in the range of its shot and shells. Well brethren I am one that will dare stand before its hottest fire, and will not be afraid to open my mouth against it and take the mon-ster by the horns, if the Editors are not afraid to print it. Valentine Cook being the creator of the mourners bench, he is the God of it, and his Spirit is the Spirit of it, and they who are born under its influ-ence are born of Cook and not of God. This being so, is there any wonder its converts are what we see

and know them to be. From this idolatry, good Lord deliver the peo-ple.

D. P. SAYLER.

"THE LAYING ON OF HANDS."

The above is one of the prominent features of the doctrine of revealed religion; unhapily, however, it has, like many other of its tenets, grown almost extinct in modern Christen-dom.

We purpose, in the fear of the Lord, to hold forth in this essay, the doctrine of the above subject, as portrayed in the words of Divine truth. We shall notice it under the following heads, viz: 1st. When Instituted. 2d. Its Design. 3d. Its Perpetuation. 4th. Its Obje-tions.

First. When instituted, We find no occasion of its practice until af-ter Pentecost. It is true the Savior laid hands on diseased persons at different times, thus restoring them to health; but as a religious rite, it was never in vogue until the apostles were fully qualified for the work. The first instance recorded under our notice, is Acts 6 chapter; where the apostles called seven persons to their assistance in the labor of the church; "whom they set before the apostle and when they had prayed they laid their hand on them." Second, Its design, which is two-fold; first, with a view to receive the Holy Ghost. We have in the 8th chapter of Acts narrated the event of Samaria's receiving the word through Philip's preaching who it seems baptized his converts, but omitted the laying on of hands either for want of qualification or through omission of duty.) But

when they at Jerusalem heard these glad tidings, they sent unto them Peter and John: "who when they were come down prayed for them, that they might receive the Holy Ghost; for as yet he had fallen on none of them, only they were baptized in the name of the Lord Jesus." "Then they laid their hands on them, and they received the Holy Ghost."

A second instance setting forth the design of this ordinance, is seen in the 19th chapter of Acts. Where Paul found "certain disciples," who it seems had been baptized as they supposed unto John's baptism; but had not so much as learned that there *be* any Holy Ghost. Paul preached Christ to them. When they heard this they were baptized in the name of the Lord Jesus, and when Paul had laid his hands on them, the Holy Ghost came on them. We have now given two instances, which clearly evidence the fact, that the laying on of hands was observed, with a view to impart the Holy Ghost. Kind reader; have you been baptized? if so, have you had the hand of the administrator laid upon you, in connection with prayer? if not, the work is deficient, and we urge upon you, in harmony with the example above, to send for those who are qualified to complete the work.

A second design of the laying on of hands was, to set persons apart for an especial work; this was the case in the 6th chapter of Acts, alluded to above; those seven persons were chosen and set apart to aid the apostles in their labor.

Again Acts 13th chapter affords us, with one more evidence of the

above truth; where we observe that there were certain prophets and teachers at Antioch, who ministered unto the Lord; "and while they fasted, the Holy Ghost said separate me Barnabas and Saul to the work, whereunto I have called them. And when they had fasted and prayed, they laid their hands on them and they sent them away." Paul had preached before but he had never been set apart, never been fully qualified for his mission; until prayer fasting, and the laying on of hands was observed; then they, Barnabas and Paul, went forth fully qualified for their mission. We now have given two evidences showing the second design of the laying on of hands; and the Savior tells us, that "in the mouth of two or three witnesses every word may be established." We have in the above, in part sustained our third point *i. e.* its perpetuation. But under this head we wish especial attention to the thought, that the apostles as we see above practiced it, in the first stages of their labors. Paul was subject to its observance and in turn, like the faithful became teacher of the same doctrine; in 11 Tim. 1: 6, he remarks; "I put thee in remembrance that thou stir up the gift of God which is in thee; by the putting on of my hands." Here we learn the fact, that Timothy was subject to the imposition of hands by Paul. And in 1 Tim. 4: 14 he tells Timothy; "not to neglect the gift that is in thee by the putting on of the hands of the presbytery." Also 1 Tim. 5: 22; "lay hands suddenly on no man." But as he elsewhere remarks; "let them first be proven." Many churches have suffered much

by not heeding the connected thought of the last two quotations. Laying hands suddenly on those in the church, who are not proven, is not commendable. We remember some years since of seeing a letter, in some of our periodicals from the West; warning brethren, against the evil of "laying hands suddenly" on brethren, for the eldership, who were not proven, but were mere "novices." It is certain that many congregations have suffered much a want on the part of those who have the care and oversight of the church. All evils are contagious, let them prevail in any rank in religious society they will, but when it exists in the official department of the church, the evil is greatly aggravated; hence we see the propriety of the apostle so minutely setting forth the character of elders or bishops and deacons.

In Hebrew 6th chapter, the apostle takes occasion to enumerate several christian duties, and among them is that of the "laying on of hands." From the above testimonies, we think it evident, that the "laying on of hands" was perpetual. "Imposition or the laying on of hands was an ancient and venerable rite; used in the primitive church on several occasions; particularly in ordination, in absolution of penitents, in healing the sick, in conferring the gifts of the Holy Ghost." *Burkit. Buck* also sanctions the above historical statement.

Lastly we come to notice the objections; a prominent one of which is, that "the laying on of hands was practiced by the apostles in the day of miracles and, as the day of miracles has ceased, so the laying on of

hands should cease." To this objection we would simply remark, that if all was to cease that originated in the day of miracles our *Holy Religion* would be included. The imparting of the Holy Ghost by the laying on of hands, is no miracle, although not unlike many other religious duties, originated and was performed in the day of miracles. We would call the attention of the reader to the fact that we baptize "for the remission of sins;" by which the evil inhabitant is driven out, "the house is empty, swept and garnished." Now in turn as a next step, we observe the "laying on of hands" by which the Holy occupant is invited in. In the above we fail to see which of the two steps is the most miraculous; they are both important attainments to which we arrive, by a simple train of obedience. In the second place our opponents remark the "laying on of hands" was observed with a view to impart "the gift of the tongues." Wherefore tongues are for a sign, not to them that believe, but to them that believe not." (Cor. 14: 22.) Here we have the object of "the gift of tongues" clearly stated. It is true, we have one instance in which, "the gift of tongues," followed "the gift of the Holy Ghost," which was consequent to "the laying on of hands." (Acts 19: 6.) And two instances in which it followed the miraculous descent or gift of the Holy Ghost, (Acts 2: 4, and 10, 16,) but that the gift of tongues was not the uniform result, of the laying on of hands is evident; neither had they a promise to that effect. It is further to be observed, that "the gift of

tongues" always followed, and never preceded the reception of the Holy Ghost, for it is quite conclusive, that no one was ever fully empowered to the work of miracles, until their conversion was matured.

A third objection that we are called upon to notice is, that it is asserted that the "laying on of hands" originated and ceased with the apostles. This is a mere assertion; and assertions in the absence of proof avail nothing either *pro* or *con*. We have seen in the above that the apostles (directed from the Savior) practiced it. Paul "who was not taught by man, neither did he receive it of man but by revelation of Jesus Christ," was subject to it, pressed it upon the Hebrews, and in his dying words urged it upon Timothy—told him not to neglect it. There is not even a hint of the kind relative to its having ceased in the scriptures.

In conclusion dear reader we would say, "to the law and to the testimony; if they speak not according to this word, it is because they have no light in them."

I. J. ROSENBERGER.

Gilboa, Ohio.

For the Visitor.

CONDEMNING SIN IN THE FLESH.

"For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Romans, 8: 3.

In verse 2d, Paul tells us that the the law of the spirit of life in Christ Jesus had made him free from the law of sin and death. Then in the words of our text he says, For what the law could not do, that is the law

promulgated from Sinai could not do for him what the law of the spirit of life in Christ Jesus had done. Why? because it was weak through the flesh.

It pleased God in his wisdom to create man a compound being, composed of soul and body. What a wonderful being, constructed by divine skill, of the same material of which the bulky earth was composed, into a most delicate, complicated, and beautiful piece of mechanism. This exquisite piece of workmanship was then made the abode of a divine principle, an emanation from Deity himself.

Moses in Gen. 2: 7 gives a most elegant account of man's creation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This complicated being, having both an earthly and divine origin. (The divine principle being the active controlling agent, while the material part was the obedient instrument, through which all its operations are performed) God placed him in Eden surrounding him with everything calculated to perpetuate his happiness. But that rebellious spirit, whom Peter describes as a roaring lion; walking about seeking whom he may devour, soon espied this favored nook, with its peaceful and happy inhabitants; and he immediately formed his malevolent plan to drag them down from their high and holy position, into degradation and ruin. How well he succeeded, the sequel will tell. But in presenting his plan he did not appear to them in his true character, for had he done this, they would

have recoiled from him in horror. Neither did he acquaint them with his ultimate design, for this too would have frustrated his plan. Had he told them that he was an enemy to God, and that it was his constant purpose to do him all the injury that lay in his power; that it was his one great aim to mar as much of his works as possible; that he desired them to rebel against their Creator, and enter into a compact with him to deface and ruin all that he had made; that this would introduce them to sin, and place themselves and posterity under its control. Had he thus explained to them his real motive, and shown them what the result would be, they would have shrunk back with disgust and horror from so daring, and blasphemous a proposal, and would have banished this impudent foe, forever from their home. But he pursues an opposite course from this. Instead of coming to them in his own hideousness, he employed one of the most beautiful, and no doubt, the most favorite animal as his instrument. And then with the most consummate skill, he presents his proposal. His first aim is to produce in them a feeling of dissatisfaction, accordingly his language is adroitly chosen to produce this effect. "Ya hath God said ye shall not eat of every tree of the garden." Immediately our ancient mother, begins to muse. It is strange indeed; why does God forbid us to partake of that beautiful fruit? What object can he have in making this prohibition? Filled with such reflections, she answers his question. Emboldened by her reply, he plies the temptation in a more unmasked

form, even daring to contradict the word of God. "Ye shall not surely die: for God doth know, that in the day that ye eat thereof, that your eyes shall be opened; and ye shall be as Gods, knowing good and evil." Dreadful words, enough to have aroused her at once to a sense of her danger. How rapid the progress of sin. First a feeling of discontent, then doubt, then a rebellious thought, then an act of disobedience.

Dear reader, let us here pause for reflection. Satan is ever the same wily foe that he was when he intruded himself into the garden of Eden. It is ever his favorite scheme to get the children of men to doubt God's word. He does not at once come out and tell us that that word is false. Oh no! If he did we could more readily detect him. But he will insinuate that we need not be so careful, that we need not make so many sacrifices. He will even intimate that it is impossible for us to obey that word in every point. He will tell us the word contains some mystical meaning, which if we understood, we would see that we were taking much unnecessary pains. If he can but succeed in getting us to doubt one syllable of God's word, or induce us to seek for some meaning, that will not require a complete surrender of ourselves into his hands, then this enemy has gained a foothold upon us, that will, unless divine grace is interposed, drag us down to ruin. God's word requires nothing less than a complete surrender of ourselves, with all we have and are.

Temptations are presented in so many forms, that unless we are well

acquainted with the holy scriptures, we can easily be misled. We find that at one time this arch deceiver Peter, one of the most favorite disciples, to present a temptation to the Son of God. Little did Peter think that he was being used as Satan's agent, until his Master's language, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men," Mat. 16: 23, undeeceived him. Our temptations also, sometimes come from sources that make them very painful. Yet if the word of God be a lamp unto our feet, and a light unto our path, Psalms, 119: 105, and with David we have sought the Lord with our whole hearts, and like him have hid his word in our hearts, that we might not sin, then can we find our way through the thick darkness, and not be overcome.

As we have already seen man is a two-fold being. The body or fleshy part, being the chain of communication between the soul and the material world. Accordingly the temptation was of a nature, well calculated to appeal to the outer senses. For, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat;" Gen. 3: 6. John tells us that "The lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world," 1 John 2: 16. This first temptation was so skillfully applied, as to appeal to all these three. For they could see in this fruit something to gratify the flesh, something

to please the eye. And there was something in it to excite the passion of pride. Something, that begat within them a desire to be what they were not. Formerly they had never known one care or one anxious thought. With a sweet filial trust they had reposed themselves in God, their kind tender Father. Now a foreign thought intrudes itself upon them. Another world is pictured forth and presented to their imagination. And for the first time do they have a thought, or a desire beyond their lovely home, and how soon did that desire cause them to break loose from the object. James says, "When lust hath conceived, it bringeth forth sin: and sin; when it is finished, bringeth forth death," James 1: 15.

But the inquiry is frequently made, Why did God place one tree in the garden which he forbade man to partake of? Though God designed that man should serve and obey him, yet he required a voluntary service, a willing obedience. If no prohibition had been given his loyalty could not have been tested.

Though the soul which was the offspring of Jehovah, was the presiding, controlling, acting agent, yet all its operations were carried on through the flesh. This served not only as the chain of communication between it and the material world, but also as the chain of communication between it and God himself. It therefore follows, that should this link be deranged in some way, it would but imperfectly perform its office, and the result would be, spiritual confusion and ignorance.

Jesus said, "The light of the body is the eye; therefore thine eye

be single, thy whole body shall be full of light," Mat. 6: 22. The physical eye is the medium through which light enters the body. If this organ become impaired, vision will be imperfect. God adapted the light to the eye, and the eye to the light, no other organ can perform the office of the eye. Though the sun should continue to emit his rays, and give to nature all her varied beauty and loveliness, all this would be lost to us if the eye should refuse to perform its office. Just so, God made man and gave to him a law, holy, just and good, Rom. 7: 12; a law that was perfectly adapted to him in his state of primitive purity, for God ever governs his rational creatures by a law as the rule of their obedience to him. This law was rendered inefficient by the fall, not that the law became intrinsically impaired. It remained the same, but the medium through which that law operated upon the soul, became impaired. Hence, in our text Paul tells us, The law was weak through the flesh.

But blessed be God though his divine rays were thus intercepted by sin. Though the original medium through which he designed to manifest himself to mankind was frustrated, he did not cast off the human family and leave them forever to grope their way in darkness. No, thrice blessed truth, "what the law could not do, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh."

We have already seen that God originally made man in his own image, that is, his spirit was the child of God. This was indeed a wonder-

ous work. How unspeakably condescending would it have been, had that Creator after he had formed man from the dust of the ground, clothed himself in the flesh and dwelt within him on an equality with him, sharing with him the pleasure of Paradise.

But wonderful beyond the comprehension of man or angel, after man by disobedience had defaced that divine image; after sin had snapped asunder that link of communication between him and his Maker, then, in that wretched situation, far beyond the reach of any created help, Christ, (the only begotten Son, who is so beautifully called our elder Brother, and how appropriate the term elder, for Paul says, "He was the first born of every creature," Col. 1: 15,) came to them in their enslavement, and, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage." Heb. 1: 14, 15.

The first Adam, who was made a living soul 1 Cor. 14: 45 having died, in consequence of sin having sieged all the avenues that communicated between him and his divine Father, thus bearing that offspring of God, his soul shut up in a prison-house of sin, in order to emancipate these captive children, and again give them access to himself, his Son. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the

form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross," Phil. 2: 6-8. This divine person, though equal with God, after clothing himself in flesh, made himself of no reputation, but took the place of a servant. Having assumed that humble place, he undertook the great work of conquering that fell tyrant by whom man was enslaved. He came for sin, and the glorious sequel is, he condemned sin in the flesh. But before this result was accomplished, he suffered untold agony in the flesh. "The Captain of our salvation was made perfect through sufferings," Heb. 2: 10. By exposing himself to all the rage and malice of Satan. By submitting to every form of evil that sin could inflict, and yet remaining pure, and undefiled. For he was in all points tempted like as we are, yet without sin," Heb. 4: 15. From this fiery ordeal, he came pure. "Holy, harmless, undefiled, separate from sinners," Heb. 7: 26, therefore he gained a perfect victory over sin.

[To be Continued.]

The Law of the near Kinsman.

Among the benevolent laws given by the Lord to the Israelites, there is one we may call *The law of the near Kinsman*. Reference is made to this law in the following passage: "The land shall not be sold forever: for the land is mine; for ye are strangers and sojourn with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen

poor, and hath sold away some of his possession, and if any of his kin come to redeem that which his brother sold; And if the man have none to redeem it and himself be unable to redeem it; then let him count the year of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession. But if he be not able to return it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession." Lev. 25: 23-28.

The Hebrew word *goel* or *kinsman-redeemer*, was the term used to express the person who was nearest related to his destitute kinsman. If an Israelite through poverty had mortgaged his inheritance, the *goel* was to buy it back. If he had sold himself into bondage, the *goel* was to pay the price necessary to obtain his freedom. If he died without children, the *goel* might marry his widow and raise up children unto his brother. If he was murdered the *goel* was to avenge the blood of his murdered relative.

The term *goel* was applied to our Lord as well as to the nearest relative among the Israelites. And the Savior became our near kinsman or *goel*, took our nature upon him. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2: 16. So affirms Paul. He says further in relation to our Lord's assuming our nature. "For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb.

2: 14. How fully did our Lord identify himself with humanity! He is born of a virgin. He is a feeble infant and needs a mother's tender care. His mode of subsistence was that of ordinary men; he ate common food, he drank of the water of Jacob's well, and he slept as other men do. His human faculties expanded gradually, and did not reach maturity at once. He became our brother or near kinsman indeed, that he might redeem not only our lost inheritance, but also ourselves, as we were sold under sin. And it is with much propriety that the near kinsman among the Jews, and our Lord himself are both called by the same name in the language of the Hebrews. For why should the name of *Goel* be applied to him that acted the part of a redeemer to the unfortunate among the Jews, and to the Savior of sinners, if there was not a striking resemblance between the kindly offices they fulfilled? When we look at the duties enjoined upon the *Goel* among the Jews, and the work our Lord came to do, a very strong resemblance between their missions will appear.

We find in the law relative to the *Goel* among the Jews, that he was to redeem the mortgaged inheritance of him for whom he asked as *Goel* or near kinsman. So man's rich and happy possessions in Eden were forfeited by his violation of the law of his Creator and Sovereign. And in the forfeiture of Eden, was involved the forfeiture of everlasting life. The impossibility of man himself to recover his lost possession, is one of the plainest truths taught in the gospel. "None of

them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49: 7. Surely not, since we are all involved in the same ruin. Neither could angels redeem us, for they needed all their holiness themselves. But what man or angels could not do for us, the Lord Jesus Christ has done. He has redeemed us and that with his own precious blood. He hath both redeemed the earth for us, and us also for the earth. "I am carnal, sold under sin," says Paul, Rom. 7: 14. For being reduced to the lowest degree of poverty by the loss of his original righteousness, and communion with God, man, like the prodigal in the parable, sold himself, for a wretched sustenance of his mere animal nature, to the devil. From this state of slavery, we could not by any means have delivered ourselves. But our near kinsman, the Redeemer, came to our assistance, and by offering himself "a ransom for all," has made provision to "redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works," and adapted to that holy state of things, which will take place after the creation of the new heavens and the new earth, when the tabernacle of God shall be with men, and when he shall dwell with them, and when they shall be his people, and when God himself shall be with them, and be their God. Rev. 21: 3.

In the beautiful and simple story of Ruth, we have an illustration of the advantages of the law of the near kinsman. An appeal was made to this law by Naomi, Ruth's mother-in-law, to Boas in behalf of Ruth. Boas was a near kinsman to

Ruth. He took her under his protection as his wife, and in thus keeping the law of the Lord, promoted his own happiness as well as that of his wife. And while other of Ruth's kinsmen were afraid of marring their inheritance by marrying Ruth, Boas out of regard to the law of his God did so and was thereby brought into the genealogy of the Messiah. We have here an illustration of the principle that God will honor those that honor him. Our Lord Jesus is our *Goel*, our *Redeemer*, our everlasting Redeemer; he looked, like Boas, with compassion on the deplorable state of fallen mankind; at a vast expense he redeemed the heavenly inheritance for us, which by sin was mortgaged, and forfeited in the hands of divine justice, and which we could never have been able to redeem. He likewise purchased a peculiar people, whom he would espouse to himself, though strangers and foreigners, like Ruth, poor and despised, that the name of that dead and buried race might not be cut off forever. He ventured the marring of his own inheritance, to do this, for though he was rich, yet for our sakes he became poor; but he was abundantly recompensed for it by his father who, because he thus humbled himself, hath highly exalted, and given him a name above every name. Let us own our obligations to him, make sure our contract with him, and study all our days how to do him honor.

J. Q.

Giving to needy fellow beings furnishes an inexhaustible source of happiness to the true Christian.

For the Visitor

SING PRAISES.

BY JOHN CALVIN BRIGHT.

Sing praises unto God, sing praises: sing praises unto our King, sing praises. Ps. XIVII, 6. Is any merry? let him sing psalms. James V, 13.

In reading the Book of Psalms my attention was frequently called to the number of times and multiplicity of forms in which the Sweet Singer of Israel expresses the thought contained in the heading of our article. In our text he mentions it four times, in some chapters more than a dozen times, and in the whole book he hundreds of times and ways holds forth the same commendable idea. It seems that in whatever direction his mind ran or in whatever condition he was—whether despondent or hopeful, rejoicing or sorrowing, “cast down” or “lifted up,” he called on the animate and inanimate creation of the universe and on all the intelligent beings of heaven and earth to praise and adore His Eternal Majesty. I purpose penning a few of my reflections on this subject for the *Visitor* and though I shall confine myself principally to the Psalms I may from time to time call some of the other inspired writers to the witness stand.

1. *Praise is due God*, or in other words, *God is worthy of praise*. This none but an atheist will deny. Again few perhaps appreciate or understand this to the extent they might or should. Though man was created but a little lower than the angels, and had dominion over the whole earth yet in consequence of

the Fall he is so depraved in morals and his intellectual capacities so narrowed and circumscribed by reason of sin and inbred corruption that he does not fully appreciate the innumerable blessings which heaven showers upon him and in his path, or acknowledge them with the humility and thankfulness that the circumstances of the case or reason would seem to demand for him. To help us to see the propriety and necessity of praising God we shall devote a paragraph.

We will notice His attributes as displayed in the Creation, Providence and Redemption of the world.

1. Power. The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down of the same. Psalm 50, 1. "He ruleth by his power forever." —. 66, 7. "The Lord on high is mightier than many waters." —. 93, 4. The many millions of spheres of the universe, the great mountains and rivers of the earth and numerous forms of vegetable and animal life are evidences of His almighty power.

2. Wisdom. "With him is wisdom and strength, he hath counsel and understanding." Job 12, 13. The wisdom of the almighty is seen in the harmony that prevails throughout the universe, in the adaption of all things to the ends designed for them, and in the Redemption of "the world that lieth in wickedness."

3. Love and Mercy. These attributes of Deity deserve more than a passing notice from fallen humanity. They are our strongholds, for "God so loved the world that he gave his only begotten Son, that

whosoever believeth on him should not perish but have everlasting life." John 4: 16. And here let me remark that this same kind of love is the badge of discipleship and if we lack it when the final test of all things shall be made, we, though we may have "great possessions," and "all the wisdom of Egypt" will have to depart in a sorrowful manner after the example of one of old. To resume our train of thought, God's mercy is frequently spoken of in Holy Writ. Thirty times the Psalmist declares "His mercy endureth forever," and in consideration of which he says that "Goodness and mercy will follow me all the days of my life." Psalm 23, 6. God's Love and Mercy are the avenues through which we can make our wants and petitions known and whereby we present our praises before the throne of grace. And the attribute—Omnipresence, Immutability, Goodness, Justice, Long Suffering, Holiness, Impartiality, Veracity, Fore-knowledge and Compassion each of which might be commented on beyond the limits of this essay together with those we have already noticed and left unmentioned none of which can be denied God; but each of which he has to perfection leads the writer to conclude that *He is certainly worthy of praise*. And when we consider the inestimable blessings which God in the exercise of his various attributes has showered on humanity in creating them in his own image and placing them in a delightful garden eastward in Eden which contained the tree of life, and after they raised the puny arm of rebellion how He followed them through

many years and different dispensations trying
 "To bring them back to God again." And the many temporal blessings—caused the sun to rise on the evil and the good and sent rain on just and unjust, filled our garners and storehouses with the necessaries and luxuries of life, our brooks and drinking places with good water, and many other favors too numerous for language to express. We will certainly conclude that mankind are under the most solemn obligations to render at least part of the praise due the Maker. And I further opine that if we neglect to begin to render praise *here*, it will be to late when we get "*over there*" and consequently in the bitterness of torment we will curse ourselves and our blind guides for bringing us thereto. "He that hath ears to hear let him hear."

2nd. We proceed to consider

How shall we render praise to God,
 For all his kindness shown?

One of the meanings of praise is to do honor, hence to praise God is to honor him. This can be done by actions as well as by words because "actions speak louder than words."

In this way every thing praises the Lord when they accomplish or fulfill that which he intended or designed them to do. When the sun "rises on the evil and the good" and gives light and heat to the earth and all therein; when the moon ruleth the night and when the "Fire and hail; snow and vapour; and stormy wind fulfills his command," they praise the Lord. When the stars in their courses fought against Sisera, when the floods swept away the enemies of God, when the hail

stones killed great numbers of Israel's adversaries, when the Red Sea parted and Israel went through on dry land and then flowed together and drowned Pharaoh and his host, when the walls of Jericho fell down at the blowing of ram's horns &c., and when at the command of Jesus the raging elements ceased their fury and "there was a great calm," God's name was glorified. And when men and women obey the requisitions of heaven and teach them to their children, learning them to lisp their Maker's praise while dandling them on their knees, when young men and maidens *do truth* and lend their influence on the side of virtue and purity, spending the flower of their lives in the service of the Near Kinsman, and when young children honor their parents with the respect due them, our Father's name is praised. Thus every thing can extol the Majesty of Heaven.

But before we conclude we will indite a few thoughts on vocal praises because "Singing is of divine authority and was enjoined by God on both the Jews and Christians." Singing always was used and ever will be a part of the public praise of God. David frequently speaks of "praising the Lord" in the courts, sanctuaries and congregations of the Lord and in the gates of the daughter of Zion. And Paul instructs his brethren to admonish "one another with psalms and hymns and spiritual songs making melody unto the Lord."

Singing the praises of God either in public or private should be done "with the spirit and with the understanding also" to be acceptable to him. And in our New Hymn Book

and Tune Book, works of no little merit, we can find songs and tunes adapted to every occasion.

3rd. *Singing praises to God shall never cease.* Glorious thought! The man after God's heart declared some fourteen times that he would sing the praises of God forever. And says the poet

Here shall our praises be begun
But carried on in heaven.

This world is not the end of it then? O no! We are just taking our first lesson—just the rudiments—the alphabet. And the thought that this is a characteristic that the church always had and always will have should make us diligent scholars in this exercise. Sing the praises of God forever? Yes for

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

And consider the songs that will be sung then. The Song of Moses and the Lamb of Free Grace and others of which we are yet totally ignorant. But the raptures of that music and the bliss of those who take part in it can not be described. If we revert to the other side of the gulf instead of harmony and praises and happiness, we discover nothing but discord, cursing, groans of unutterable despair, and bitter torment.

Dear reader, in view of these facts, would I offend you by asking you to begin to sing God's praises now? Would I exceed the bounds of propriety and courtesy by admonishing you to honor God by your walk and conversation now? Would it not be the part of a wise man for us to spend our talents,

time and means in worshiping Him who is worthy of all praise? "How think ye." In conclusion sing the 48th, 58th, 68th, 78th and 88th hymns.

Dayton, O. April 6th, 1873.

For the Visitor.

The House of God made a House of Merchandise.

"And the Jews passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money, and overthrew the tables; and said unto them that sold doves, take these things hence: make not my Father's house a house of merchandise." John 2: 13, 14, 15, 16.

Christ, in this language, undoubtedly, has reference to the temple in Jerusalem, which was typical of that spiritual temple; which, according to Paul's language, is the church of Christ. Paul says, "know ye not that ye are the temple of God, which temple is holy." Now he directs the language to the church, and says they, (the members thereof,) are the temple of God; which temple, says he, is holy; but warn the brethren, not to defile that temple; saying, "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." We, the members of the Christian church, constitute the spiritual temple of God, in which God will walk: as we

infer from 2 Cor. 6: 16, which passage I will transcribe. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." We, in other passages, are nominated as the house of God; and Christ says, "make not my Father's house a house of Merchandise." Now, brethren, here, I think, we need some admonition. When we come together to worship the Lord, there is too much merchandise brought along. But, says one, who brings merchandise to the house of God? We say, too many of us. We bring it in our hearts, and hear it proceed out of the mouth. "For of all the abundance of the heart, the mouth speak eth." Now, brethren, it is too often the case, when we assemble ourselves together, that the first thing is,—how are you holding out in feed. And from this it goes on until it comes to the hogs and chickens. And thus the conversation continues until they are called to order for worship. By this time the mind is scattered to and fro over the earth: and if a spiritual mind was there it is also scattered. Now, brethren, "these things ought not so to be." This is the reason that we have many dry meetings, and so much unsuccessful preaching. To these things, Christ would say, take them hence, "make not my Father's house a house of merchandise." We should endeavor, when we come together, to make the place a "house of prayer;" and not of "merchandise." And, brethren, this is not the only place that we constitute

the "house of God;" but we constitute that house when we are scattered abroad over the wide world. And we should remember, that, in our families, we constitute a part of that building which is "fitly framed to go together;" and it is our highest duty to first attend to the things of the Lord; and not, (after the Lord has spared, and brought us through the night,) to rise unthankful, and let our first thought be cast over our farm &c.: but let thy first thought be cast in the past; and reflect each morning, and each evening, and think what the Lord has done for you; and return your thanks to him for the same, asking him to strengthen you, and to give you grace to conquer when the enemy makes his approach. In the words of the poet:

"Take your companion by the hand, and all your children in a band,"

and present yourselves before the Lord, asking him to help you to bring them up in the nature and admonition of the Lord: for if the child is brought up in the way he should go, he will never depart therefrom. Remember, dear brethren and sisters, "That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Now then, if we, as parents and companions, agree to pray unitedly in behalf of those dear ones, whom God has given as but for a season, it is impossible that they should be lost; or, at least, almost so, unless we are wavering in our prayers. For "he that wavereth is like a wave of the sea." Seek not uncertain riches: for if you do, you will tug,

and strive, and abuse your own body; as well as the body of your children, and will provoke them to anger. And the apostle says, "Fathers, provoke not your children to anger, lest they be discouraged." Let all things be done in love, and in the fear of the Lord.

I must now say something to the children, especially those in the Lord. The command is to you, "children obey your parents, for this is well pleasing in the sight of the Lord." And again he says, "this is the first command with promise." Seek not to please yourselves, but the Lord. And this is well pleasing with the Lord, if ye obey your parents. When ye serve, "serve not as with eye service; but as fearing the Lord;" for the Lord's penetrating eye is at all times on you, and there is nothing hid from him.

I would not be understood by the reader, that I think it wrong to labor, and take care of earthly things: for the apostle says, "he that provideth not for those of his own household, hath denied the faith, and is worse than an infidel." So we must be careful on either hand. But Solomon says, "there is a time for all things." Therefore there must be a time to labor, and a time to worship God. Then since there is a time for all things, let us use every moment aright, and in its proper place. I will now give you the words of one of our old brethren, who is in his grave. "Live each day as though you knew that the next day is your last. And work each day as though you expected to live forever."

DENNIS WEIMER.

The Bliss of the Millennial Times.

"The world to come, whereof we speak."—Heb. ii. 5.

These words occur in connection with the apostle's endeavor to impress his Jewish brethren with a sense of the greatness and glory of the Lord Jesus and of the salvation which is preached in his name. He begins the epistle by announcing the Savior to them as the Son of God,—the appointed heir of all things,—the Maker and upholder of the worlds,—the brightness of the Father's glory and the express image of his Person, who has been exalted to the right hand of the Majesty on high. These were sublime statements, and needing to be well substantiated to be made acceptable. He, therefore, instituted various lines of argument, adapted to the Jewish mind and founded upon the Scriptures, which all held to be divinely inspired. And as the Jews regarded angels as the highest created orders, and as standing next in the scale to the eternal Father himself, Paul's first effort was to prove from prophecy that Christ is superior to the angels. He introduces three points in which this super-angelic dignity is shown. The first is, that Christ is assigned a higher *name* than the angels; the second is, that he is clothed with a sublimer *honour* than the angels,—they being only ministering spirits, whilst he is spoken of as a *divine King*, whose throne is for ever and ever, and the sceptre of whose kingdom is the sceptre of righteousness. The princely investiture and reign of the Messiah is thus distinctly deduced from the Old Testament, and used by the apostle as the sublimest demonstration of the Savior's personal dignity. And this Messianic dominion he applies particularly to what is hereafter to grow out of the gospel

economy. He tells us that it is peculiarly "*the world to come*" over which the Messiah's reign is to be recognized. "*For unto the angels hath he not put in to subjection the world to come, whereof we speak;*" thus proceeding upon the implied assumption that it has been by promise, put into subjection by Jesus Christ; and that all these allusions to the Savior as a *King* have their chief application and ultimate fulfillment in that "*world to come*." The Messiah's reign and this world to come accordingly belong together, and co-exist in the same period and locality. By determining, then, what is meant by this "*world to come*," we may form an idea or what is included in the Messianic kingdom; or if we already know what the consummated Messiac reign is, and where it is to be, we have it already decided what we are to understand by this "*world to come*."

There is no alternative but to understand this world to come as *the millennial world*, or the world as it shall be when Christ shall have restored the throne of David, and entered upon his glorious dominion as the sovereign of the nations and Lord of the whole earth. And to this agrees exactly the original word *oikoumene*, which means the *habitable earth*,—*the domiciled globe on which we dwell*,—and not some remote supernal region as we sometimes imagine. The world to come, then, or the *oikoumeneen teen mellousan* as the apostle calls it, is nothing more or less than this selfsame world of ours in its final or millennial condition. This earth is not to be annihilated. God never obliterates his own creations. The dissolving fires, of which Peter speaks, are for "*the perdition of ungodly men*"; and not for the utter depopulation and destruction of the whole world. They

may consume cities, destroy armies, and affect some important meteorological and geological changes; but men and nations will survive them and still continue to live in the flesh. The earth is to be renovated and restored from its present depression and dilapidation, and thus become "*the new earth*" of which the Bible speaks. It is to pass through a "*regeneration*" analogous to that through which a man must pass to see the kingdom of God; but there will be a continuity of its elements and existence, just as a regenerated man is constitutionally the same being that he was before his renewal. It will not be another earth, but the same earth under another condition of things. It is now laboring under the curse; but then the curse will have been lifted off, and all its wounds healed. At present it is hardly habitable,—no one being able to live in it for ever, without knowing what death is. It is now the home of rebellion, injustice and guilt; it will then be the home of righteousness. It is now under the dominion of Satan; it will then come under the blessed rule of the Prince of peace. Such, at any rate is the hope set before us in the Word of God; and this I hold to be "*the world to come*" of which the text speaks. It cannot be anything else. It cannot be what is commonly called heaven, for the word *oikoumenee* cannot apply to heaven. It is everywhere else used exclusively with reference to our world. Neither can it be the present gospel dispensation, as some have thought; for that begun long before this epistle was written, and could not, therefore, have been spoken of by Paul as yet "*to come*." We are consequently compelled to understand it to mean our own habitable world in its millennial glory. And as the prophecies concerning the Messiah's eternal

kingship are here referred to as having their fulfillment in the subjection of the millenial world to his dominion, we are furnished with another powerful argument of Scripture in favor of the doctrine of Christ's personal reign as a great Prince in this world. Indeed the Bible is so full of this subject, and its inspired writers are so constantly and enthusiastically alluding to it, that I am amazed to find so many pious and Bible-loving people entirely losing sight of it. Ever and anon the Scriptures return to it as the great and animating hope of the church in all her adversities and depressions; and it does seem to me that we are depriving ourselves of much true Christian comfort by the manner in which we have been neglecting and thrusting aside that glorious doctrine.

That "the world to come" is a highly blessed world, and a vast improvement upon the pre-ent scene of things, will be inferred on all hands without argument. It could not be a subject of hope if it were not. The Savior himself exhibited a model of it when in the Mount of Transfiguration; from which, perhaps, we may obtain as deep an insight of its glories as from any other portion of Scripture. That he designed that scene as a miniature model of what his future coming and kingdom is to be, is obvious. A week before it occurred, he told his disciples that 'the Son of Man shall come in the glory of the Father, with his angels or *messengers* with him:' and that there were some standing there when he made the declaration who "*should not taste of death till they saw the Son of Man coming in his kingdom.*" This coming in his kingdom, which some of his disciples were to live to see, is not the final advent; for the disciples are all dead, and the final advent is still future. Neither is it the

destruction of Jerusalem; for but one of the apostles lived to see that catastrophe, and the Son of Man did not then come in his kingdom. And yet some of the apostles were to have ocular demonstration of the Son of Man's coming in his kingdom before tasting of death. Search through apostolic history as we will, we shall find nothing but the transfiguration to which the Savior's words will apply. That, then, was, in some sense the coming of the Son of Man in his kingdom: It was not indeed, the coming itself, but it was an earnest and picture of it. It was the coming of the Son of Man in his kingdom, as the bread and wine in the Eucharist are Christ's body and blood. Peter says, "the power and coming of our Lord Jesus Christ" are not "cunningly-devised fables." He declares that he was certified of their reality by the testimony of his own senses. We were *eye witnesses*, says he, "*when we were with him in the holy mount.*" We thus have clear inspired testimony that the scene of the transfiguration was a demonstrative exhibition of the coming of Jesus in his kingdom. Hence, whatever we find in the description of that scene, we may confidently expect to be realized in that "world to come whereof we speak." As Christ appeared in that glorious scene, so he will appear when he returns to this world. As he was then personally present as the Son of Man, so he will be personally present in the millenial kingdom. And as he was there attended by different classes of persons, so will his glorious kingdom consist of similar classes. The first will be the risen and glorified saints, represented by Moses; the second will be the transformed saints represented by Elijah who was caught up without tasting of death; and the third and

most numerous class will be those who shall live in the body, represented by Peter, James, and John, as they bowed before his mighty power, and looked with transport and wonder on his ineffable glory.

Let us, then, endeavor to draw out before us some of the more striking features of "the world to come" and by the contemplation of its attractiveness, endeavor to school our hearts into more ardent thirst to participate in the blissful scenes.

I do not wish to depreciate in the least those gracious arrangements of heaven under which we now live. It is a blessed thing to have the Bible, and to attend properly on the means of grace, and to enjoy the renewing and comforting influences of the Holy Ghost. In giving to us these things, God has endowed us with mercies for which we can never be sufficiently thankful. But he authorizes us to look for greater things than these. The present economy is only preparatory to something higher and more blessed.

We're now but in creation's vestibule,
And acting the mere prelude unto joy
Immortal, universal.

There is another and more exalted scene of things to follow after the present. If we are faithful to our Lord, there remains for us "a new earth, wherein dwelleth righteousness." And one of the most remarkable and sublime features of that "new earth" is, that it is to have in it the personal, visible, and illustrious presence of the Son of God, its great King. It was the presence of Jesus in his glory that made Peter wish to stay in the mountain rather than return again into the cold and heartless world below. That glorious presence was more than all earth beside. We may thus gather some idea

of the preciousness of that promise that the pure in heart shall *see God*." The mere vision of Christ in his glory will be heaven to the soul that leans on him as the Redeemer.

There is no thirst in man more craving than the desire to *behold God*. All the image in heathen temples, and all the idolatries of the world, are but expressions of this perpetual sigh of humanity. Moses himself coveted most of all things to *see him* who was accomplishing such wonders by his hand. And very few, if any, can pray without first forming to the mind some image of God. We are creatures of sense. Abstract spirit is a cold and uninviting conception. All our deepest impressions, and all our ideas, are received by means of the outward senses. And there is no glory of God which we can conceive that can possibly be so satisfying and transporting as that of *beholding him*, and for ourselves *seeing his glory*. All Christ's sublime teaching did not so impress and rejoice the hearts of Peter, James, and John, as that one short vision of the Savior, as he was transfigured before them. Not all the sublime experience of Moses so satisfied him, and when God gave him some manifestation of his glory. When John sums up the highest prospects of believers, he makes their fullest satisfaction and rapture depend on *seeing Jesus as he is*. And Peter, when he came to his strongest reason for holding Christianity to be a reality, referred to what he had seen on the holy mount. It was a glad thing to see Jesus, even in his humiliation. We sometimes wish that we had lived in those days, that we might have looked upon his face and heard the tones of his voice. If we could refer to one single glimpse of him, we would treasure it as a blissful thing.

We would ever recur to it with pleasure. If there were now a spot on earth where we can see him even as he then was, millions would spare no expense or pains to gain a look upon him, and multitudes would throng to the place, crying, "*Sirs, we would see Jesus!*" And if it would be a high and lawful gratification to see Christ as he once lived on earth, how sublime would be the portion of seeing him in the glory of his kingdom! Would it not afford a certainty to our faith, and a rapture in our hearts worth living for? Look at the case of the queen of Sheba, when she came to see the glory of Solomon,—the type of the greater than Solomon. She had "heard of his fame concerning the Lord," as we have heard of Christ and his glory; but there was an air of romance about it which made her doubtful, just as many even Christian people are with respect to revelation. There was something wanting to complete her enjoyment. She needed yet to see the reality of which she had heard. To secure this, a journey of months through exposure and danger she deemed of small account. And when she had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the standing of his ministers, and their apparel, and his ascent by which he went up to the house of the Lord, there was no more spirit in her; she fainted for very ecstasy. Now she could say that it was a true report which she had heard, and that the half had not been told her. Never could she have forgotten that visit. Never could that vision of Solomon's glory have passed from her delighted memory. Never did it cease from being a sunny spot in her recollection to which to recur as the happiest event of her life. And if the

sight of the glory of the mere human type of the Messiah was thus transporting and overpowering, what a joy would it be for the Christian to see the blessed Jesus himself in the glory of his ineffable kingdom? If to see Solomon's grandeur was an event worth living for, who shall estimate the heavenly rapture of beholding the Savior on his high throne of glory, clothed with light as with a garment, crowned with all the sublime beneficence of heaven, thousands ministering unto him, ten thousand and thousands standing before him, and multitudes of celestial spirits ever shouting to his praise, "Holy, holy, holy, Lord God Almighty!" Would it not be a high privilege to see all this? Would it not set his whole nature in a glow with heavenly inspiration, and consecrate him as a new apostle just from the third heaven? Would it not impart a richer pleasure, and a more satisfying joy, than all the gifts of Pentecost?

From this we may, then, infer something of the bliss of millennial times, when Christ shall be upon earth, arrayed in all the glory of his kingdom. Then *we shall see him as he is*. The glorified saints shall ever be near him, in the close communion with him, for he is their brother as well as their Redeemer and King. And those who live in the flesh shall not be excluded from near visions of his glory and rapturous approaches to his person and presence. The ransomed nations shall continually send up their streams of worshippers to Jerusalem, where they shall "*see the King in his beauty*," and receive his communication and be made glad in his favors. Then with overflowing hearts, shall men say, "It was a true report which we heard; our eyes now have seen; and, behold, the half was not

told us!" Doubt and unbelief will then be no more. Harassing fears will be cast up. Christ's existence, triumphs and unspeakable glories will then be visibly demonstrated, and the world shall be lifted out of the grave of its darkness and misgivings into the glorious light and liberty of the sons of God. For if Christ's presence in the transfiguration converted the rugged mount into all that Peter could desire of heaven, his sublime and gracious presence in his kingdom cannot make this world less than a paradise of God.

A second great feature of the "new earth," or "world to come," is the exaltation, presence, and ministrations of the church of the first-born. Paul tells us, that when Christ comes, the holy dead shall be raised, and the pious living changed, and both these classes together enter into their high and peculiar estate. These will the Savior bring with him, and have associated with him in the princedom and sublimities of his glorious empire. They shall then have spiritual bodies, like the glorious body of their Lord. They will not return to the earthly life which they once lived in the flesh; but they shall live a life like that which Jesus lives. They shall be in the closest union with Christ, for they constitute his Bride, and are to "be ever with the Lord." His delight shall be in them, and their delight shall be in him. They will share in his glories, and be partakers of his throne. They are to "*reign with Christ.*" They are to judge angels and to judge the world. The twelve apostles are to have twelve thrones, judging the twelve tribes of Israel. Having overcome, and kept the Savior's sayings to the end, they shall have power over the nations. He that has been faithful over five talents shall have dominion over five cities; and he

that has been faithful over ten talents shall have dominion over ten cities; every man according as his work has been. And so "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High." They are to sit on thrones, and judgment shall be given them, and they shall be priests of God, even of Christ, and shall reign with him the thousand years. They are to wear crowns of righteousness, which God the righteous Judge will give unto them at that day. Having exercised meekness, they shall inherit the earth; and by the righteousness of faith made "heirs of the world," they shall enter upon their inheritance. Jesus is the heir of all things, and the saints are joint-heirs with him. Having suffered with him, they shall be glorified with him. They shall have a city of habitation becoming their high nature —" a firmly-founded city, whose builder and maker is God." They are to eat and drink with Christ, at his table, in his kingdom, "They shall see his face, and his name shall be in their foreheads, and they shall reign for ever and ever." They shall neither marry nor be given in marriage, but shall be as the angles of God. "Oh, what untried forms of happy being, what cycles of revolving bliss, await the just! Conception cannot reach it, nor experience present materials for the picture of its similitude; and though thus figured out with the choicest emblems, they do no more represent it, than the name of Shepherd describes the watchful guardianship of Christ, or the name of Father the unspeakable love of God." "It doth not yet appear what we shall be." What shall be the precise nature of the authority, priesthood, heirship, and glory of the saints, cannot now be told.

But this "we know, that when he (the Savior shall appear, we shall be *like him, and shall see him as he is.*" A world of wonders is in every word of this promise. But how great shall be the believer's happiness, what his peculiar circumatances, how large his possessions, and what the exact nature and dignity of his employments, tongue cannot tell, nor heart conceive. We cannot understand the soul's faculties now; and they shall be greater hereafter. Sublimo are the Christian's relations now; and they shall be sublimer then. Wonderful are the offices and mission of good men now; and they shall be a thousand times more wonderful then. A thoroughly converted and enlightened man, even whilst in the corrupt flesh, is a noble object to behold. Even the angels are not ashamed to become ministering spirits to him. What then shall be his glory when he shall come to occupy his throne with the adorable Jesus in the dignity of eternal empire?

That the glorified saints will, to some extent, mingle with those who live in the body, and at times unveil their radiance to them, I think there is reason to believe. Their offices would seem to imply it. If they are to govern, direct, and minister to those in the flesh, it is natural to suppose that they will also be visible, at least occasionally. Angels, in the performance of similar offices, have often been manifested to living men; and why should it not be so with Christ's servants, in the wonderful administrations of his glorious kingdom? The earth will then be much nearer to heaven than ever it was before, and the intercourse between them will doubtless be more free and intimate. Glorified or spiritual bodies are, perhaps, in their nature, invisible to our earthly senses.

Christ, after his resurrection, was not visible except at certain times when he manifested himself. The angels are invisible, and yet we have many instances in which they were revealed to the view of mortals. And in that new world in which the glorified saints are to be enthroned, and commissioned, as the ministers of Christ the great King, to execute his orders and administer his government over the nations, we may reasonably expect that they will often appear, and converse with those who live in the flesh, and that intercourse between them and those in the body will be as real, familiar and blessed as that which Adam enjoyed with heavenly beings in Paradise.

But whatever may be the specific nature of the knighthood and priesthood of the glorified saints, or whatever way they may discharge their sublime ministrations, we may rest assured that their relation to the world will be for good and blessing. Christ will thus associate them with him in his kingdom only the more gloriously to fulfil his grand design of love and mercy. He came into this world to seek and to save that which was lost. He came to reveal God to man and to lift up man into harmony with God. He came amidst the grovelling, the selfish and the earthly to tell a tale of disinterested love at which selfishness might hang its head. He came amidst the guilty, the wretched, and the lost to reveal a design or mercy at which angels rejoice with exceeding joy, and before which the aching and the burdened heart may throw off the load under which it labors. He suffered, died, rose agrin, now lives in heaven, and will soon return to earth, all to cast out the evil which has come upon man, and to bring in Paradise. And this espousing to himself of an

elect, ransomed and glorified church can be for no other purpose than that which he has already manifested in his wonderful doings hitherto. Much of the great plan of redemption yet remains unfulfilled; and this church the first-born is exalted to its high place, not only for its own glory and the Savior's but as another great link in the chain of agencies and administration by which the entire world is to be brought to the higher sphere for which it was destined. These children of the resurrection are to constitute an elect and immortal college, connected with the Savior's own glorified humanity, that he may thus consummate his wonderful designs in the ultimate and entire repeal of the curse under which the earth groans, and the recovery forever of the lost heritage of man. Why does he call and constitute the church as we now have it? Certainly not only that those who enter it may be justified and accepted. There is another object. It is that he may work in and through the church, and carry light, civilization, truth and hope to the children of men. And Christians are not done with this world when they die. When this elect church shall have been completed, and its members come to be priests and kings with Christ in the glorious Messianic kingdom, the same general calling which they now fill will continue. These sublime princedoms of the eternal empire are a part of God's great plan to let forth his love, wisdom and blessing upon the earth's future generations. Blessed, blessed shall it be then for the world, when once the saints shall be installed with their promised dominion, and sit with Christ upon his throne!

Another characteristic of the millennial world will be the entire absence of all the confederations and powers of

wickedness. When the Savior comes, Antichrist in all its shapes, will be destroyed. The wild beast and the false prophet are cast *alive* into the lake of fire; their supporters and adherents, are *slain* with the sword. The last renovating fires which are to be kindled in the day of the Lord shall carry all the confederates in usurpation and wrong to their merited perdition. The dragon that old serpent, which is the devil, even Satan, shall then be seized, and bound, and confined in the pit, to deceive the nations no more till the thousand years be fulfilled, and after a brief release consigned to the lake of fire. Instead of depotism and tyranny shall be justice and charity. Those that now corrupt and destroy the earth will then have been destroyed. The filthy dreamers, who despise government and speak evil of dignities, will then have passed away. The raging waves of popular revolution, foaming out their own shame, shall have been stilled, to rise no more. Those wandering stars in church and state, by whom so much disturbance is now experienced, will then have gone to the blackness of darkness appointed for them. Might shall not then trample upon right. The course of nature, now set on fire of hell, shall then be made to flow in all the smoothness and tranquility of heaven. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." False prophets and false teachers, with all their "damnable heresies," shall then have gone to their destruction. Nations shall cease their fierce works of war, and armies no more butcher each other upon the bloody field of battle. Violence will no more be heard in the land, nor wasting and destruction with-

in its borders. Satan will be deprived of his power to stir up rankling passion, and the sway of oppression and iniquity will be ended. The greatest of the world's burdens will thus be lifted off, and the millstone that has weighed it down so long will be loosed from its neck for ever.

A fourth feature of the millennium, or new earth, will be the great exaltation, piety, and glory of the Hebrew nation, and of the world through them. This people is to be restored to Palestine; Jerusalem is to be rebuilt in more than its former glory; the throne of David is to be re-established; and the Prince Messiah is to be their King. "For lo ! the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, and I will cause them to return to the land that I gave to their fathers, and they shall possess it. *And they shall serve the Lord their God and DAVID THEIR KING, whom I will raise up unto them :*" (Jer. xxx. 3-9.) "They shall all of them be righteous, and shall inherit the land for ever." Their land that was desolate shall become like Eden, and even its deserts like the garden of Jehovah. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy." God says of the house of Jacob, "The Gentiles shall see thy righteousness, and all kings thy glory. Thou shalt be *a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.* Ye that make mention of the Lord, give him no rest till he make Jerusalem a praise in the earth. Say to the daughter of Zion, Behold, thy salvation

cometh. And they shall call them, *The holy people, The redeemed of the Lord.*" "Rejoice ye with Jerusalem, and be glad with her ; for thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "At that time *they shall call Jerusalem THE THRONE OF THE LORD ; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem.*" "I the Lord will be their God, and my servant David a prince among them. And I will make them and the places round about my hill a blessing. And I will raise up for them a plant of renown. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people." "I will be as the dew unto Israel ; he shall grow as the lily, and cast forth his roots; his branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon." "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us his ways, and we will walk in his paths ; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Jesus himself shall descend among them, and be their King. He shall fight for them in the day of battle, and slay all their enemies. For "God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever," and "before his ancients gloriously."

These are glowing promises. Well may they cause the Jew to be hopeful amid all his long-continued spoliations, and to sing still, "If I forget thee, O Jerusalem, let my right hand forget her cunning ! If I do not remember thee, let my tongue cleave to the roof of my mouth !" And when these glad pre-

dictions shall be fulfilled, all the nations shall share in the sublime exaltions of God's ancient people and their glorious King. Then all the nations of the earth shall be blessed in Abraham's seed. "Israel shall blossom and bud, and fill the place of the earth with fruit." The remnant of Jacob shall be in the midst of many people as a dew from the Lord, and as showers upon the grass." They shall be called the priests of the Lord; and men shall call them the ministers of our God." When Zion, the city of the Lord, shall arise and shine, the Gentiles shall come to its light, and Kings to the brightness of its rising. When the new Jerusalem appears, "the nations of them which are saved shall walk in the light of it." In that day, Israel's King, even "the Lord, shall be King over all the earth." "All people, nations, and languages shall serve and obey him." "The heathen shall be given to him for his inheritance, and the uttermost parts of the earth for his possession." "Kings shall fall down before him and all nations shall serve him." "He shall reign and prosper, and his rest shall be glorious." "The world to come, whereof we speak," has been put into subjection unto him. The kingdoms of this world are to be his kingdoms. Every knee shall bow, and every tongue confess that he is Lord. He must reign until he hath put all enemies under his feet. Morally, spiritually, and politically, all people must be eventually subjugated unto him. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

All these are God's own revelations. They are full of mystery, but full of hope, how they are to be fulfilled may be a subject of wonder, but that they will be fulfilled is as

certain as the existence of God. It may not all be done at once. It will be an achievement of moral force, and not of mere arbitrary coercion. It may require years upon years to accomplish all; but He who has promised knows how to perform what he has uttered. The new, august, and momentous personal manifestations of Christ for which we are taught to look, the enlarged gifts of the Holy Ghost which are yet to be bestowed, the appointment of other, better equipped and more efficient ministerial agencies, the probable revival of miracles, the shaking of the nations with the terrors of coming judgments, the increased power of the Bible derived from the fulfilment of its prophecies, and the removal of Satan and all his treacherous opposition, certainly will leave it no difficult task to make a speedy conquest of all the great nations to the glorious dominion of the Son of David, come down from heaven to be their King and Lord for ever.

But the new earth has yet another blessed characteristic. It is to present the glorious spectacle of the entire repeal of the curse of sin. It is true that the complete and entire repeal of the curse will not be consummated until the end of a thousand years, when all wickedness and the wicked shall finally be cast out from the earth forever. But from the time Christ comes and takes dominion of the world with his glorified saints, everything will advance closer and closer and closer, until it reaches his final and transcendent consummation. His coming is styled "the regeneration,"—"the day of the restitution of all things,"—the

time when God shall "make all things new,"—"the manifestation of the sons of God," for which the creation groans and waits,—the day of redemption, when "the creature itself shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Christ is the Redeemer and Lord of the whole creation, as well as of the human soul. When God made man, he said to him, "Have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, *and over all the earth*, and over every creeping thing that creepeth upon the earth." This dominion Adam lost. The rebellion of the soul against God brought with it the rebellion of the flesh against the spirit, and of nature against the entire man. Discords, antipathies, and a thousand evils ensued. Christ is the second Adam, and by subverting the empire of Satan, he regains the dominion which Adam lost and carries his redemption as far as the consequences of the fall have reached. Otherwise, the entire breach is not healed; and salvation is imperfect. The curse that was put upon the ground for Adam's sin, filling it with thorns and thistles, infusing sweat and pain into all our participations of its products, must be taken off. The evils and confusion which sin has brought into the world must be driven out. And this is exactly what is promised under the reign of Christ and his saints. "The Spirit shall be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted a forest. And the work of righteousness shall be peace; and the effect

of righteousness, quietness and assurance for ever." The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands. Instead of *the thorn* shall come up the fir-tree, and instead of *the brier* shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a watered place, and the thirsty land springs of water; in the habitation of dragons there shall be grass, with reeds and rushes." *And the inhabitants shall not say, I am sick.*" There shall be no more thence any dying in infancy, or of men who have not filled out their days. "They shall not labor in vain, *nor bring forth trouble*. The wolf and the lamb shall feed together, and the lion shall eat straw like the ox: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain." (Isa. lxv. 17-25.) "The waters of the Dead Sea shall be healed." Trees shall grow which shall "yield their fruit monthly, and the leaves thereof shall be for the healing of the nations." "They shall not hunger nor thirst, neither shall the heat nor sun smite them." "AND THERE SHALL BE NO MORE CURSE." And God shall wipe away all tears from their eyes; *AND THERE SHALL BE NO MORE DEATH.*" "The last enemy that shall be destroyed is death."

He may linger through a brief and feeble existence in some of the outskirts of the millennial world ; but he must be entirely destroyed. "Then shall be brought to pass the saying that is written, *Death is swallowed up in victory* ;" and earth's redeemed and undying generations shall take up the song, "O death ! where is thy sting ? O grave ! where is thy victory ? Thanks be to God, which giveth us the victory, through our Lord Jesus Christ !"

Such, then, is the glorious consummation to which the works of Providence and grace are tending. Such is the finishing of the mystery, which God hath spoken by the mouth of all his holy prophets. This battle-field of hell and heaven shall rise up out of its desolations. The bliss of Paradise shall yet dwell in its valleys, and the glory of God shine on all its hills. Though a lazarus-house for so many ages, it shall be the home of righteousness and peace and a temple of blessing and glory, whose vaulted dome shall echo for ever with redemption's songs. Things may look unpromising now ; but everywhere heaven is pouring into it. Tyranny, war, distress and wickedness may seem to be triumphant ; but their end is near ; and the desire of nations approaches. Satan and his emissaries may struggle in their desperation ; but they shall not be able to keep the world from the resurrection to which it is moving. The sore travail of the Savior's soul shall yet be seen in an everlasting equation between it and heaven. Jesus himself shall set up his throne in it and brighten it with the glories of his ineffable personal presence.

The holy ministries of the children of the resurrection shall cover it with a mantle of peace and light. Satan and all his works shall be rooted out of it forever. All its long-erring nations shall be reclaimed, and all its discordant elements recovered to harmony and rest. Over all this place of graves the flowers of immortality shall bloom. Instead of the coffin shall be Elijah's chariot, and in place of the death-struggle shall be Enoch's rapture. And from all God's great universe shall break forth the song of joy and praise over a world that was lost and is found ; over this blasted earth made new again and glorious for ever.—*Rainbow.*

MOTHERS.

My task is but half completed. Hitherto I have reveled In the poetry of maternal love,— But there is sterner work for her to do, Who trains her child for purity on earth— And for health immortal in heavenly spheres. Fearful realities demand firm nerve.

Facts have come to my obsevation that startle me into a consciousness of a mother's responsibility. A youth who, comparatively was Heaven's favorite, for he was surrounded with advantages which the multitudes do not enjoy, thus addressed me :

"Do not waste your sympathies on me a blight is on my body and on my soul ! Why was I permitted thus unwittingly to work on my own ruin ? If I had only known it was wrong ! Then such evils lie in the path of the young, what are their guardians about that they are left unwarned ! While such pit-falls exist in our way, there is no need

for preaching a future hell-fire. The torments of these evils are a worse hell than we have reason to dread in the coming future." This young man is but one of a countless multitude who constitute the vast procession that send back a pitiful wail from the verge of the yawning gulf. As philanthropists even, can we be thus appealed to and not feel our entire being stung by so just a reproach? While there is so much done to pamper the body,—so much precious time, money, and energy given to the toilet and the table, some duties must of necessity be neglected.

As mothers, the great Supreme has intrusted to our keeping the richest treasure that was ever drawn from the bank of heaven. The casket is admired, and the utmost skill is taxed to perfect its adorning according to the approved style of the times. Some of you, perhaps, are anxious, if another has succeeded better than yourselves in transferring the latest modes from the fashion plates so as to best effect the charm of gracefulness upon the "alabaster" that contains these jewels; but while such trifles have absorbed the attention, a deadly virus may have been insinuated through the loosened clasp, and ere you are aware, in the sight of Him who holds the bonds of your guardianship, the luster of that priceless gem is gone: bartered away for less than "a mess of pottage."

When I see a professedly Christian mother discussing the latest fashion for the arranging of frills and jackets, until her brain reels,—or wearying in toil over tempting viands, a feeling of commiseration

comes over me, and a query—could she attach importance to these matters if she realized that sixty thousand of the youth of our land are dying annually from the effects of a hateful habit which was contracted while yet children?

'Alas! these same little cherubs that are now sporting with your tresses, pulling at your jewels, and cunningly winning your fondest caresses, even now demand your vigilance. You may consider them as only infants, and while you are attending to the supposed claims of social life, they are turned over to the care of hirelings for a few brief years, the die is cast, and you awake only to hear the pitiful wail, "If I had known it was wrong!" When that wail comes up to you from the opening grave of your own child, then and there, you will learn the supreme value of mental culture over temporal adornments.

And, when in that coming future, the light of eternity falls upon heaven's ledger, we shall comprehend the nature of those bonds which hold the mother responsible as the guardian of her child.

DESIGN OF THE CHURCH.

"It is but too evident that the church of this age, and perhaps, with few exceptions, the church of every age has but imperfectly and inadequately understood her vocation as a testifying and proselyting body. She has been too secular and too selfish. She has not allowed the wondrous truths which she professes, to exert their power, and has quenched the Divine Spirit which dwells in her as a bodily temple. Christians seem to be trying the dangerous and desperate experiment of gaining just religion enough to save them from hell, and take them to heaven, rather than putting

forth all their desires and energies to see how much of the light and power, and joy of godliness they can possess. They seem as if they would be content to float into the haven of eternal rest, upon any plant or fragment of the ship-wrecked vessel, rather than intensely long to make a prosperous voyage, and have "an abundant entrance," with every sail set, the precious cargo all preserved, and to drop their anchor amid the acclamations of the admiring multitudes who throng the heavenly strand.

We can conceive of a time, when the heavenly and holy calling will be better understood and more perfectly exhibited. When Christians will be seen on every hand, taking up, as a rule of conduct, the apostle's epitome of his whole moral self, and say, "*For me to live is Christ;*" when personal ease, domestic comfort, and the acquisition of wealth, knowledge or fame, though not neglected, will be considered as very secondary and subordinate matters to the bearing testimony for Him and converting the world to God; when they will feel that the Lord hath set apart him that is godly for himself; when they shall consider themselves as sacred to God, formed for himself to show forth his praise; instead of looking with envy and an imitative propensity on the men of this world, who devote themselves wholly and successfully to the acquisition of wealth, grandeur, and power, they will pray to be delivered from them as pursuing a low, sordid and sinful course, compared with their own, in witnessing for God, and spreading the savor of his knowledge through the world, and will feel that, so that they do but fulfill their mission, they can be content to be the witnesses who prophesy in sackcloth. They will no more dream of giving themselves up to personal ease and enjoyment, as the great object of desire and pursuit, to the neglect, or lukewarm pursuit of their object, than would an ambassador, sent to bear testimony for his sovereign and his nation in a foreign court, and before an antagonistic and hostile people.

Up, then, ye soldiers of the cross—gird ye for the conflict—quit you like men. The world is all before you. The commission is in your hands. Victory awaits you. With

such a Captain and such a cause, what enemy could prevent you from winning the world for Christ, and immortal honors for yourselves!"

THE TWO SYSTEMS.

Reader, there are two distinct and separate systems of Christianity at the present day. It is useless to deny it. Their existence is a great fact, and one that cannot be too clearly shown.

According to one system, religion is a mere *corporate business*. You are to belong to a certain body of people. By virtue of your membership in this body, vast privileges, both for time and eternity, are conferred upon you. It matters little what you are, or what you *feel*. You are not to try yourself by your *feelings*. You are a member of a great ecclesiastical corporation. Then all its privileges and immunities are your own. Do you belong to the one, true, visible ecclesiastical corporation? That is the grand question.

According to the other system, religion is eminently a *personal business* between yourself and Christ. It will not save your soul to be an outward member of any ecclesiastical corporation body whatever; however sound that body may be. Such membership will not wash away one sin, or give you confidence in the day of judgment. There must be a personal faith in Christ, personal dealings between yourself and God, personal felt communion between your own heart and the Holy Ghost. Have you this personal faith? Have you this felt work of the Spirit in your soul? This is the grand question. If not you will be lost.

Reader, this last system is that which those who are called *evangelical ministers* cleave to and teach. They do so because they are satisfied that it is the system of holy Scripture. They do so because they are convinced that any other system is productive of most dangerous consequences, and calculated to deluge men fatally as to their actual state. They do so because they believe it to be the only system of teaching which God will bless, and that no church will flourish so much as that in which *repentance, faith in Christ, conversion, and the work of the Spirit*, are the grand subjects of the minister's sermons.—*Rev. J. C. Ryle, B. A.*

OBITUARIES.

Died near Middlebury, Clay County, Ind., March 17th, 1873, HANNAH BURGER, daughter of Christian and Eve Burger. Aged 5 mos. and 17 days. Funeral occasion from Matthew 19 chapter, 13 and 14 verses, by the writer.

Departed this life, April 13th, 1873, in Clay County, Ind., near Middlebury, PERRY CHERRY HOLMES, aged 45 years, 4 mos. and 2 days. Funeral occasion by the writer and brother elder David Culler, from 2d Cor. 5th chapter, 10th verse, to a large concourse of people.

Holmes lived in the river bottom, and a few days before his death the high water compelled him and his family (composing himself, wife and three children,) to leave their home. So they came to brother Daniel Summer's to stay until the water would fall, so as to go back to their home. But a quick change indeed, took place. On Friday they got to brother Summer's, and by Sunday he lay a corpse, and on Monday 4th, he was deposited in his mother earth. He leaves a wife (a sister,) and three children to mourn his loss. Another warning. Death comes quickly, and there is no time to prepare. So, O man, prepare to meet thy God while it is called to-day: for we know not what tomorrow may bring forth.

(Companion please copy.)

Died near Johnstown, Owen County, Ind., April 14th, 1873, AARON, son of William and sister Catharine Fisky. Aged 7 months and 14 days. Funeral occasion from Matthew 19 chapter, 13th and 14 verses, by the writer.

(Companion please copy.)

Died in the Maquoketa Church, Clinton Co., Iowa, March 10th, 1873, HILTA CROFFORD, adopted daughter of brother David and sister Sally Ann Crofford. Aged 3 years and 6 days. Funeral service from St John the 11 chapter, by the brethren.

Ye mourning saints whose streaming tears
Flow o'er your daughter dead,
Say not in transports of despair
That all your hopes are fled.

Though your young branch's torn away,
Like withered trunks ye stand;
With fairer verdure shall ye bloom
Touch'd by the Almighty's hand.

J. GABLE.

Died November 29th, 1872, in Balden, Jackson County, Iowa, MILTON, (deaf and dumb) son of friend Isaac and Elizabeth Stutsman. Age 23 years 3 months and 24 days. Disease consumption. Funeral services by brother J. Shul'z.

Farewell conflicting hopes and fears;
Where lights and shades alternate dwell,
How bright th' unchanging morn appears;
Farewell inconstant world farewell.

JOHN GABLE.

In the Cove district, Md., Oct. 11, 1873, WM. R. M., twin son of Daniel and Sally Beeghly, aged 1 year and 3 months. Funeral services by the writer and Jacob M. Thomas, in the Lutheran church, Bear Creek, Md.

In the lower Deer Creek congregation, Carroll County, Indiana, March 25th, our much esteemed brother REUBEN YOUNG, aged 40 years and 5 months. Disease erysipelas. He leaves a sorrowing wife and three small children to mourn their loss; yet we think they need not mourn as others, who have no hope. In him the Church has lost a worthy brother, and the family a kind father. Brother Reuben was elected to the office of deacon a little over a year ago, where we think he discharged his duties faithfully; ever seeming to be willing to do what duty seemed to require.

Funeral services by C. Lesh and Henry Gish.

J. D. MUSSLEMAN.

On Sunday morning, April 27th, of paralysis, in Baltimore, at the house of Louis Detrick, his son-in-law, elder JOHN H. UMSTEAD, aged 71 years, 3 months and 26 days.

His remains were brought home for interment with his family at Green Tree Cemetery, a piece of land he donated to the people of his charge. Though dead, yet he liveth in the hearts of his beloved flock, and his many friends, while he sweetly sleeps in Jesus.

In Fredrick County, Va., April 20th, elder JAMES D. TABLER, aged 68 years, 10 mos. and 14 days. Funeral occasion improved by elder G. Shaver, J. Wakeman and the writer, from Proverbs 14: 13.

Sister Tabler, his wife, preceded him to the silent tomb about two years. She was in her 68th year,

SAMUEL A. SHAVER.

Sister HANNAH REAECCA TURNEY, formerly the widow of William Fike and daughter of Michael M. Thomas. She was anointed with oil in the name of the Lord and the bread and wine or the communion administered shortly before her death. She died in the triumph of faith, aged 33 years 9 months and 2 days. She leaves a sorrowing husband and 4 children and father and sister and brothers and friends to mourn their loss. Funeral service by elder Jacob M. Thomas and the writer from Isaiah, 38th chapter and latter part of the first verse. "Set thine house in order for thou shall die and not live."

JACOB BEEHLY.

In the Lost Creek congregation, Juniata Co., Pa., on Sunday, December 15th, after a severe illness of about thirty-five hours, sister SARAH PRICE ANDERSON, aged 72 years, 4 months and 7 days. Sister Anderson was born in Montgomery County, near Indian Creek, and lived about fifty years there. From there she moved to McAllistersville, where she spent the remainder of her days. Mother A. was a frequent visitor at my house, of late, and I knew by her enlightened conversation on the holy scriptures, that she was strong in the faith once delivered to the saints, and strove to lead a Christian life: and we hope she has received the reward of the just, with many bright stars in her crown. Her body was interred in the Presbyterian graveyard. Funerals improved by brother Elias Landis.

FANNIE C. MYERS.

McAllistersville, Pa.

In Lamotte Prairie, Crawford County, Ills., of spotted fever, March 5th, PETER, son of Peter Rausch, aged 8 years, 1 month and 3 days.

Also, on 7th of March, of same disease, MARY RAUSCH, daughter of same parents, aged 5 years and 9 months. Funeral services by brother Absolom Hyre.

Also in same vicinity, of same disease, March 20th, JOSEPH WELLER, aged 17 years, 3 months and 25 days. Funeral discourse by Jesse Heistand.

Also in same vicinity, March 22d, of same disease, ROSA, daughter of Peter King, aged 2 years. Funeral services by A. Hyre and the writer.

Also in same vicinity, of same disease, March 22d, ANNIE, daughter of A. G. Sutherland, aged 11 years.

Also in Hutsonville, Crawford County, Ills., March 25th, MISS ROSE DOOLITTLE, aged about 15 years.

Also a daughter of Noah Evans at same place and at same time.

J. P. HORNING.

In Huntersville, Madison County, Ind., April 18th, 1873, of inflammation of the bowels, SILAS A. TRAYER, aged about 48 years.

The deceased was not a member of any church, but that he was respected as a citizen was attested by the unusually large attendance at his burial. Funeral preached on the 27th of April from Job 14 chapter and first clause of 14th verse by the writer and Samuel Bock.

M. J. McCLOURE.

Died October 6th, 1872, in the Lower Stillwater congregation, QUINTER C. OAKS, infant son of Simon and Mary M. Oaks, aged 6 mos. and 23 days. Funeral service by Abraham Flory and John Smith.

Also on the 28th day of March 1873, MARY M. OAKS, mother of the above infant and wife of Simon Oaks, at the residence of her father and mother in Sandy Creek congregation, while on a visit to her friends. Aged 29 years and 2 days. Disease, congestive chills.

She was a faithful and humble follower of the Savior, and her friends do not sorrow as those that have no hope. Funeral service by Joseph Recknor and the writer. JACOB M. THOMAS.

(Companion and Pilgrim please copy.)

Died near Markle, Wells County, Indiana, April 28th at 5 o'clock P. M. brother ANDREW J. SPARKS, aged 38 years 10 months and 13 days. Disease, spotted fever. Funeral at the residence of the deceased. Occasion improved by elder Samuel Murray and the writer from Job 14: 14, first clause, and other Scripture in connection. The remains of our dear brother were deposited at about 5 o'clock in the graveyard on the farm.

Brother Sparks was born in Rush County, Indiana, June 15th, 1834, and came to this place with his father when two years old, where he lived up to the time of his death. He was married to Mary Eikenberry, June 25th, 1854, and they lived together consitant for sixteen

years. He worthily filled the office of deacon two years, was then elected to the ministry in which he served up to the time of his death. He died with a glorious hope. He leaves a wife and five children to mourn their loss. Lonesome hours attend our dear sister and the kind children. In their behalf we earnestly solicit the prayers of the church that they with us all may be permitted through the divine grace of our heavenly Father to so fully qualify ourselves that when called upon to depart this life we may look forward beyond the grave with a bright anticipation of that glorious immortality held in reservation for all who love and look for the appearing of our dear Redeemer.

W. M. M. HAMILTON.

In Beaver Creek congregation, Montgomery County, Ohio, March 10th, sister HANNAH ARNOLD, wife of brother Samuel Arnuld and sister-in-law of the writer. Her disease was rather a mysterious one, as the doctors were very much baffled about it. She had been ailing for about twelve month previous to her death. Her age was 51 years 11 months and 17 days. Funeral occasion improved by the brethren present, to a large concourse of people, from John 14: 1-4.

Sister Arnold leaves a sorrowful husband, (a deacon) two sons and one daughter to mourn her loss; but we hope their loss is her gain. She raised all her offspring to maturity, two of which are married. She was buried in the brethren's graveyard near the residence of her husband.

Also in the same congregation and county, March 19th, of consumption, sister HARRIET BRUBAKER, aged 37 years and 1 day. Funeral improved by brethren P. Nead and Daniel Miller, from the words, "Be thou faithful until death, and I will give thee a crown of life," the latter clause of the 10th verse of 2d chapter Rev.

Sister Brubaker was one of our plain sisters, and one who adorned the doctrine of the Savior by her walk and chaste conduct and examples of piety. She obeyed her Master's call in early days, and lived and died a consistent member. Her chief desire was that she might be absent from the body and present with the Lord. Her mind was perfectly rational until the last moments of her life. A few hours before her departure she requested the brethren to meet with her in prayer, and anoint her with oil in the name of the Lord. Her request was immediately attended to. She leaves a kind husband, (a minister in the second degree,) and five children to mourn the loss of a kind companion and mother; but not as those that have no hope, for their loss is her eternal gain. She was buried in the Brethren's grave-yard in the above named church, where many sorrowful tears were shed.

H. H. ARNOLD.

In the Lower Miami Church, Montgomery Co., Ohio, April 12, '73, Sister MARY NOFFINGER, aged 80 years and 3 months. Funeral occasion improved by the brethren from 2 Tim. 4: 6, 7, 8.

In the Valley River Congregation, near Beallington, Barbour County, W. Va., our beloved sister DELILA F. ROW, aged 32 years.

APPEAL.—We appeal to all those friendly to our publications to aid us in getting subscribers for us. We have still some back numbers of the *VISITOR*, *CHILDREN'S PAPER*, and *FARMER'S MONTHLY* on hand and new subscribers will receive the full volumes.

EXTRAORDINARY OFFER.—Having some full volumes of the *GOSPEL VISITOR* of several years and wishing to close them out quick on account of storage room, we will give a back volume such as we have, to every new subscriber to the *Visitor* for the present year at \$1.25. When to be sent by mail ten cents must be added for postage.

We also have some of Volume I. of the *Farmers' Monthly*, and wishing to dispose of them quick for the same reason as above, we will send the *Monthly* for the present year and volume I for 80 cents. No map premiums will be given with this offer.

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THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXIII.

JULY, 1873.

NO. 7.

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PUBLISHER'S NOTES

All subscribers to the Visitor get a copy of the minutes with this number, free. Back numbers of the Visitor from January can still be furnished and new subscribers receive the full volume, including the minutes, for \$1.

The price of the minutes, printed in English, will now be 30 cents per half dozen or 50 cents per dozen. The price of the German minutes is 40 cents or 75 cents. Single copies 10 cents.

The Map of Palestine, mounted on rollers, which we give as a premium for clubs to the Children's Paper, we will send, post paid, for \$1.50, to any part of the United States or Canada.

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Our Bible Dictionary premium can be sent by mail by inclosing fifty cents for postage. Those wanting a copy of the Dictionary otherwise than as a premium can have the cloth for \$3.50 and leather for \$4.00, postpaid.

Persons writing for or making inquiry about anything advertised in this paper will please mention the name of the paper to the advertiser when doing so.

THE GOSPEL VISITOR.

Vol. XXIII.

JULY, 1873.

No. 7.

THE PRIESTHOOD OF ALL CHRISTIANS.

"But ye are a chosen generation, a royal priesthood," 1 Peter 2: 9.

It is, or should be a very profitable exercise for Christians to engage in, to contemplate their own estate, and the honor and dignity and blessedness connected with it. The apostle Peter in the part of his first epistle from which the words heading our article is taken, dwells at some length upon the dignified character of Christians, and he seems to have had two objects in view in doing so. The first was to remind them that their Christianity afforded them such glory and happiness, that they were abundantly compensated for all the sufferings they were called upon to endure for Christ's sake. And, secondly, he made their honorable characters the ground upon which he urged them to Christian faithfulness. For it would have been very unbecoming and very inconsistent for them, making the honorable profession they did, to walk disorderly and ungodly.

It was foretold by the prophet Isaiah, that the true people of God were to be called the *priests of the Lord*, Isaiah 61: 6. And the company of the redeemed in heaven as seen by John, was clothed in white robes, the badge of their priestly character. And in their ascriptions of praise, they are represented as saying, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings

and priests unto God and his father; to him be glory and dominion forever and ever," Rev. 1: 6. The resemblance between the Levitical priests and Christians is very strong.

1. It was necessary that the priests should descend from the tribe of Levi and from the family of Aaron. And unless they could prove by their genealogy that they thus descended, they could not lawfully become priests. So all the saints, are spiritually born of God. This is made a condition of their fitness for heaven, "Except a man be born again," said Jesus, "He cannot see the kingdom of God," John 3: 3. The same high authority further declares "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," ver. 5. And the evangelist John, in referring to the reception our Lord met with when he came into the world, says, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1: 11-13. And as the priests under the law were set apart, and consecrated to God, to wait upon him in his holy service, so Christians are separated from the world, and sinful customs to the holy service of God. The Psalmist says, "The Lord hath set apart him that is godly for himself," Ps. 4: 3.

2. There is a resemblance between the consecration of the priests and the consecration of Christians. The priests were washed with water at their consecration, Ex. 29: 4, signifying that they must be clean who bear the vessels of the Lord, Isaiah 52: 11. At their consecration they were to be washed all over; but after that they were only to wash their hands and their feet when they went in to minister unto the Lord, Ex. 30: 19. So there is the washing of regeneration of which all Christians partake at their consecration or conversion. "He saved us," says Paul, "by the washing of regeneration, and renewing of the Holy Ghost," Titus 3: 6. This is in allusion to our baptism. In our baptism the entire body is washed, signifying our great defilement and also our thorough cleansing through the blood of Christ which "cleans eth us from all sin," 1 John 1: 7. There were also various offerings to be made to the Lord at the consecration of the priests, "for," as Paul says, the law maketh men high priests which have impurity; and hence they must first offer for their own sin, before they could make atonement for the people, Heb. 7: 27-28. So Christians in their consecration have supreme regard to, and faith in Christ as their offspring for sin. And in the language of confiding faith in Christ, the believing soul in its approaching Christ for pardon, says,

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

And the believer in feeling his guilt, and in accepting of Christ as

his only ransom, is baptized into him and puts him on according to Paul's language, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ," Gal. 3: 26, 27. Macnight upon the passage last quoted, has the following remarks: "In the expression 'I have put on Christ,' there is an allusion to the symbolical rite which in the first age usually accompanied baptism. The person to be baptized put off his old clothes before he went into the water, and put on new or clean raiment when he came out of the water; to signify that he had put off his old corrupted nature, with all his former bad principles and practices, and was become a new man. Hence the expression, 'putting off the old man,' and 'putting on the new,' Eph. 4: 22, 24.

At their consecration the priests were to be clothed with holy garments. And as we have seen Christians in their baptism put off the old man and put on the new man, which is Christ, and in doing so, they put on the white garments which the bride of the Lamb, that is his church, is represented as wearing; in her marriage with the Lamb: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints," Rev. 19: 7, 8.

Again; The priests at their consecration were anointed with the holy oil, "Then shalt thou take the

anointing oil, and pour it upon his head, and anoint him," Ex. 29: 7. In this respect there is a resemblance between Priests and Christians. The latter are anointed as well as the priests. The apostle John says, in addressing Christians, "ye have an unction from the Holy One, and ye know all things," 1 John 3: 20. And Paul says, "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," 1 Cor. 1: 21, 22. That with which Christians are anointed, is the Holy Spirit, of which the oil used in the consecrations of the priests was an emblem. It is said in relation to the anointing of our Lord, "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts. 10: 38.

3. The priests under the law were admitted to approach near unto God, and to hold communion or have special communication with God. Under the Gospel dispensation, all Christians can come near, very near to God. Paul in speaking of Christ, says, "through him we both (meaning both Jews and Gentiles) have access by one Spirit unto the Father," Eph. 2: 18. And in view of our distinguished privilege of approaching unto God, and of holding familiar intercourse with him, the apostle exhorts believers "to draw near with a true heart in full assurance of faith," Heb. 10: 22.

4. The Priests offered sacrifices to God: so the saints offer up spiritual sacrifices, acceptable to God through Jesus Christ. 1. They offer up their bodies and their spirits, "A broken and a contrite heart." 2. They of-

fer up their prayers. 3. They offer their substance as God calls for it, which is a sacrifice well-pleasing in his sight.

We see then that it is no mean thing to be a Christian. It is a holy, an honorable, and a happy state. It cannot be esteemed too highly, and but very few esteem it as they should. With what eagerness should all men seek to become Christians, as it confers such honor and blessedness upon them! And with what true greatness of mind and dignity of conduct should Christians walk, that they may not dishonor their character, which is that of kings and priests.

J. Q.

CONDEMNING SIN IN THE FLESH.

[CONCLUDED.]

After sin had wielded an undisputed scepter over the flesh for so many ages, at last one clothed in flesh completely vanquished it, and condemned it in the flesh. Hence he is a perfect Savior, a complete Deliverer. He has unbarred our prison doors, and once more the soul which is the offspring of deity, may find its genial element. That aching void within, which naught of earth can fill, may now be filled with the fullness of God. The invitation of this dear Savior is, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matt. 11: 28-30. How kind his invitation; how tender his words; ah, he will

deal gently with those bruised and wounded ones who have so long been under the shackles of sin. They are now required to learn of him, and submit to his authority. Long they have been taught in the school of Satan, and have long borne his galling yoke. Now Christ says take *MY* yoke upon you, engage in *MY* service, and follow me. "I am the way, and the truth, and the life: no man cometh unto the Father but by me," John 14: 6. This dear Jesus, who is at once our Deliverer and our example before he commenced his great contest, first himself submitted to that ordinance which was to be the rite by which believers were to be inducted into his kingdom. This rite he received at the hands of his servant John in the river Jordan.

Never was anything more signal-ly owned and approved by the great Triune God, than was this. The Son in the flesh literally complying with the ordinance. The Father publicly owning him as his Son, and expressing his entire approbation of him. The Holy Spirit descending upon him by whom he received that holy anointing, which was to strengthen him for his future conflict.

Now as we are commanded to follow him, if we would become citizens of his kingdom, we must be inducted into that kingdom as was he, and if properly inducted, that is, if we comply with this ordinance in a spiritual intelligent manner, right at the threshhold of this kingdom, we will be received by that Tryune God into whose name we received the rite. The Father will receive us as his adopted children, created

anew in Christ Jesus. He will accept Christ as our righteousness and will cancel all our former guilt. He will give us the spirit of adoption, and permit us to say *Abba Father*. The Son will receive us as his spouse, and will engage to succor and sustain us amid all our conflicts here, John 14: 23. The Holy Spirit will receive us into his care to comfort and instruct us, John 14: 26. This divine person will remain with us forever, John 14: 16. Helping our infirmities: for the spirit itself maketh intercession for us with groanings which cannot be uttered, Rom. 8: 26.

After we have been adopted into the family of God, we need much training and culture before we are prepared to associate with that refined society who dwell within the Jasper walls of the celestial city. We are but rough rocks hewn from the quarry of nature, Isaiah 57: 1, and we need much shaping and polishing before we can be placed as pillars in the temple of God, Rev. 3: 12. We have now entered upon a new career, a vast work is ours. Too vast for our minds to grasp at once. Our relationship is now changed. We who were once employed in the service of Satan, and who lived according to the lusts or desires of the flesh, have now entered the service of Christ. We have now taken his yoke upon us, and thereby have publicly expressed our determination to learn of him. Oh may we, with the apostle, determine not to know anything from henceforth, save Jesus Christ and him crucified, 1 Cor. 2: 2. May it now be the one great aim of our life to imitate his holy, pure and ex-

altered example. But what a change must we undergo before we can reach that high standard; however, we have now been received into a school where we can be taught those holy lessons, the practicing or working out of which will make us partakers of the divine nature, 1 Peter 1: 4. For, while God works within us both to will and to do of his good pleasure, we can work our own salvation with fear and trembling, Phil. 2: 12, 13.

In this school we enjoy every facility. We have placed before us the best and noblest example whom in all things we are to imitate, for he not only gave us the lessons which we are to learn, but he practiced those lessons himself, setting us an example or rule by which to pattern after. And then we have the best of text books which contains all the truth and no error. Every rule is perfect, there are no exceptions. Though it treats upon the most sublime subject, it unfolds the very perfection of wisdom, yet the language is plain and comprehensive, it does not abound in technicalities. And then our teacher, how perfectly qualified; for he searcheth all things, yea the deep things of God, 1 Cor. 22: 12, and this wisdom he is ever ready to impart to us if we will but place ourselves in the way of his instructions, for said Jesus, "The Comforter, which is the Holy Ghost whom the Father shall send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you," John 14: 26. The Holy Spirit does not give unto us any new revelation, but simply brings to our remem-

brance and enables us to comprehend the words of Christ, which words we must first learn. Our Teacher is also kind and patient, he will not upbraid us for our ignorance or our dullness, but he will help the infirmities of the weak, by giving them comfort and encouragement. And even toward the incorrigible, he exercises pity, making intercessions for them with groanings which cannot be uttered, pleading that they may be allowed to remain in the school until every means has been used to induce them to submit to the laws of that school.

As God has done, and is doing so much for us, we certainly ought, as Peter advises, "Gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ, 1 Peter 1: 13. Paul tells us, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness," verse 10. Again in verse 3 of chapter 6, he says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" It is impossible for us at the same time to please the flesh, and also to obey the teachings of the Spirit for "The carnal mind is enmity against God; it is not subject to the law of God, neither, indeed, can be. So then they that are in the flesh cannot please God," verse 7, 8. If then Christ be in us, if we have yielded up our inner life to his authority and his holy laws are placed within the inner sanctuary of these tabernacles, preparing them for the reception of the Holy Spirit, this divine Being will then become the guest of our souls, im-

parting unto them life and vitality. The Spirit will then be life because of righteousness, because of the abode of righteousness. Now it can receive proper nourishment by which it may increase and develop.

But the body will be dead because of sin, because of its being the medium through which sin operates and brings us into captivity. It was through this medium that Satan first gained access to the human family, and it is through this medium that he has continued to hold them in bondage. But as Christ in the flesh condemned sin, we too may condemn it in the flesh if we follow closely in his footsteps. Of him it is written he pleased not himself. We are also commanded not to please ourselves, Rom. 15: 1, 3. Not to act according to our inclinations or desires, but make our wills yield to the will of God, and shape all our conduct, and bring all our words and even our thoughts under the control of his holy word. But to bring about this complete transformation of ourselves, and make the whole current of our lives follow into a different channel, requires patience, perseverance, and a constant vigilance. Though the Spirit may be willing, yet the flesh is weak and often rebellious. Many a struggling saint can say with the apostle, "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members," Rom. 7: 21-23.

Paul felt the weakness of his

flesh to be an intolerable burden to him while trying to live according to the Spirit.

If Christ be in us, the body is dead because of sin. After we have once enjoyed his blessed fellowship and have tasted of that purity and holiness which a spiritual union with him gives us, we no longer relish the groveling pleasures of sense. The desires and longings of the Spirit are in direct opposition to the desires of the flesh. The Spirit wars against the flesh, and the flesh against the Spirit. A very incongruous union now exists between the flesh and the Spirit, while the Spirit delights in the law of God, the flesh is constantly inclining toward the earth. This lifeless corrupt body, what a hindrance to us in our spiritual life, how it pinions our flight. The great apostle whose love for Christ was so great that he counted all things lost for Christ, Phil. 3: 7, in language most pathetic laments his union with so uncongenial a companion.

History informs us that the ancient Romans used to inflict upon their unfortunate captives, a species of cruelty of the most shocking character, which was to couple a dead corpse with a living body. It is said, these poor wrethes as they wandered about dragging their loathsome burden, cried out most pathetically, Oh wretched man that I am! who shall deliver me from the body of this death? Paul who no doubt had been an eye witness of this affecting scene, felt that he in a spiritual sense occupied a position similar to theirs, and implies to himself the language of those poor sufferers.

Though to condemn sin in the flesh requires great labor and occasions great sufferings, yet the reward is infinitely greater. Even for the taste which we now have of God's love is far superior to all the pleasures of the flesh; but if we come off victors in this great contest, then is their laid up for us a crown of righteousness, 2 Tim. 4: 8. Then is there reserved for us in heaven an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us, 1 Peter 1: 4.

If we purify our souls by obeying the truth, and condemn sin in the flesh, then when our Master bids our Spirits leave these tenements of clay, but our bodies also, knowing that the same Spirit who quickened us spiritually, and cleansed our souls from the contaminations of sin, will also quicken our mortal bodies and bring them forth from the loathsome grave, beautiful and pure, fashioned-like unto the glorious body of our Lord. As he became a partaker of our sinful flesh, so we shall be made partakers of his divine nature and his glorified body, for we shall be like him when we shall see him as he is.

MATTIE A. LEAR.

THE HOPE OF THE CHURCH.

The first advent of the Redeemer was the pole-star of hope, under the Old Testament, to the congregation of the Lord whose sacrifices pointed to him that was to come. The second advent is the pole-star of hope, under the New, to the church of God whose sacraments point to him "until he come" again. The proph-

ets of the old economy often preach the second advent without allusion to the first, but never the first without including the second, and this they did without fully comprehending the import of their own message. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the *sufferings* of Christ, and the *glory* that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The apostles of the New refer to the first advent as the only basis of christian faith, and to the second as the only object of christian hope.

We trust that we may not be understood as wanting in due respect to the sacred office, when we suggest that the preaching, which leaves out of view this doctrine as the substance of evangelical hope, is not the preaching of the *whole* gospel; and not only that, but the omission is an ignoring of the best part of the glad tidings. If the church of the old economy looked forward to Christ *crucified*, and the church of the new look forward to Christ *glorified*, surely both doc-

trines should be preached in due proportion with revelancy and precision of statement. The former is no longer an object of hope, the latter is. And to show the prominence that ought to be given to it in these last days, we have only to refer to the fact that Christ himself spoke sparingly to his disciples of his own death, but frequently and publicly of his second coming. When he commisioned the apostles to preach the gospel, he sent them to proclaim what he had defined to be "the glad tidings of the kingdom," which clearly shows that the dispensation of "the glad tidings" is as different from the dispensation of the kingdom, as the coming of John the herald was different from the coming of Christ the King of righteousness and truth. So, it appears, they understood it; for we learn from the Acts and the Epistles how great a prominence they gave to their preaching to the coming and kingdom of the Lord.

Is it not, then, quite apparent that a doctrine so frequently, variously, and urgently expounded by our Lord and his apostles, a doctrine known historically to have been the language of orthodoxy in the early age of the Christian church, must be essential to the integrity of the Christian faith? And does not its necessity, as an important part of revealed truth, assert itself in the fact of its being "set before us" didactically, teaching what is the nature and substance of "that blessed hope?" Is it right to overlay it with anything else we may call the hope of the church? "I trow not."

When we contrast the primitive age of Christianity with its subse-

quent history, "how has the gold become dim, and the most fine gold changed?" How has the "blessed hope" been obscured by a vicious exegesis of Holy Scripture, suppressing the doctrine that then prevailed, and substituting in its room a barren vagueness of speculation! It is an admitted fact that our doctrine was once the inspiration of the church's life, and that it has not now assigned to it the importance and prominence given to it in the Scriptures. The apostasy, of which Paul speaks, first taught that the church is the kingdom of Christ, and the pope his vicegerent; but while the reformation rescued the church from the bondage of ignorance, she yet assumes to be the *kingdom* and that we are to look for no other. This is her mistake.

The evangelical ministry of our day laudibly stand by the doctrines of the Godhead of Christ. They do not hesitate to affirm that he who preaches his first advent as a coming for the mere purpose of setting an example of virtue, emasculates the gospel. We agree with them; but think it equally clear that he who preaches the first advent of Christ to suffer, but omits the second, to reign personally where he suffered mutilates the gospel, though far from intending it; for his second coming, with this intent, is the doctrine of the Scriptures, as we have proved. And if any additions to the proof be required, we refer to his own exposition of the tares, in which Christ teaches that the present mixture of good and evil will continue until the "harvest home." The battle shall not cease for an hour until his personal com-

ing to destroy the enemy and the conflict together. In the first advent, Godhead was secretly embosomed in manhood; for "in him dwelt all the fullness of the Godhead bodily." In the second advent, manhood shall be embosomed in Godhead, for he will then appear as "our great God and Savior." Should we omit to preach the second, we should obscure the culminating glory of the gospel. Every act and energy of Christian sentiment, working out into holiness of life, should be expended by that great fact, made sure to our faith "by two immutable things in which it was impossible for God to lie, that we might have a strong consolation who have fled for refuge, to lay hold upon the hope now set before us." "Seeing we have such hope, we use great plainness of speech," striving to set forth the authority of the Scriptures upon the point in question.

It is well understood that to the heart of the church, as she is now known to the world, the animation of this blessed hope is well nigh entirely wanting. How many hundreds of pulpits are there where it is never spoken of, and whence it is banished as a heresy! How many religious periodicals, professedly devoted to the cause of Christ, are profoundly silent on this subject; or if they notice it at all, it is for the sake of a witicism or a sneer! Never was there an age in which so much "religious machinery," as it is called, has been employed for the conversion of the world; but notwithstanding all, never was there an age since the Reformation more marked for ignorance of doctrinal

truth and inaccuracy of evangelical sentiment among the professed followers of Christ. We have only to peruse the various reports upon the state of religion as set forth by the churches of our own land, to see what is the lamentable deficiency of the church in general.

In multitudes of christian families the Bible is not read, and household worship is entirely neglected; and in the most favored portions of Christendom, under the shadow of the walls of her sanctuaries, iniquity abounds. Explain it as we will, there is the indisputable fact. The church, it is true, makes large and commendable efforts in raising funds for the spread of the gospel, and exhibits much zeal in various directions; but explain it as we may, her influences over the masses is on the wane. We may be called "croakers" for this utterance, but our defence is an appeal to existing facts. Conformity to the fashion and pleasures of the world is a notorious blot upon our Christianity, and nothing is to be gained by concealing the truth. Despite of special effort, the Lord's day is horribly desecrated, and all forms of vice seem on the increase. Our daily prints daily chronicle the most astounding wickedness in high places, as well as the vulgarity of crime among the masses.

Surely if the entire world to-day were emancipated from its various forms of heathenism, and the entire state of human society made just like our own, it would be far from being converted to God. By all our popular efforts in this direction, should they realize a complete success, it is not to be supposed that they

could effect a moral and religious condition superior to our own. But if by any means in human contrivance the present generation of the world could be actually converted to God, since grace does not flow in the blood, the work would have to be done over again in the third generation. Sin has lost none of its vileness or virulence; Satan is shorn of none of his power; and if Adam's grandchildren became idolaters, the grandchild of this generation, converted to our state of Christianity would as assuredly apostatize.

How far this state of things, over which the whole church mourns, may be traceable to her errors in doctrine, discipline or mismanagement, we do not know; but this we do know, that doctrinal preaching is not popular in her assemblies, catechetical instruction is largely laid aside, and she has long been turned away from her true position of looking for the coming of the Lord by false glosses upon his word. The world has not been confronted with "the great and terrible day of the Lord," as a restraint upon abounding wickedness. She has been led to believe that the conversion of the world depended upon her efforts so to popularize Christianity as to overthrow all the prevailing forms and powers of error, and thus bring in a millennium of her own making, which should be the era of "the spiritual reign of Christ," whose return to the world would be only to pass sentence upon the living and the dead, and end the whole by consuming this globe with the fires of annihilation. Believing her theoretical millennium is yet to be realized, and that it will

last a thousand years *before* the coming of Christ, the beginning of which, at the present rate of progress, is not likely to occur before ten thousand years have passed away, it is no wonder that, having substituted such a device for the "blessed hope," she should be left to experience all the ill consequences of a popular delusion.—*Selected.*

If Thou Canst Believe.

When our Lord, with Peter and James and John, came down from the Mount of Transfiguration, they found the other disciples, with a great multitude gathered around them, and the scribes questioning them, and in their midst a poor distressed father, whose son the disciples had vainly attempted to cure.

The scene is striking. The exulting Scribes, the confused disciples, the people amazed, the father despairing and in tears, the poor young man lying in the dust, when suddenly the Savior is seen approaching. All eyes turn to him, and to him the agonized father cries, "Master I beseech thee, look upon my son; for he is mine only child." And then he told the sad story of his suffering from his very childhood, how he was a lunatic and sore vexed, oft times falling into the fire and oft into the water, needing constant care and attention, and yet not even relieved by this loving watchfulness. He had heard that the disciples could heal the sick and cast out devils, but here they had failed, and his own faith seemed ready to fail, for he said, "If thou canst do anything, have compassion on us and help." What earnest entreaty to which the loving heart of Jesus instantly responds: "If thou canst believe, all things are possible to him that believeth." There

was no want of power in him, was there faith in the pleader?

Straightway the father of the child cried out and said with tears, "Lord I believe; help thou my unbelief." "And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour."

Is there any less power in our risen Lord than was his when on earth? Is he less able to heal us or our children? Is he not indeed the same loving Jesus he ever was, and may we not go to him with our tears, and our weaknesses, and believe for all we need? are any of our loved ones held captive by the power of sin, and do they oftentimes fall into the fire and oft into the water?" let us bring them to Jesus. All power is in him, and he says to us as to this earnest father, "If thou canst believe, all things are possible to him that believeth." We may love our children, and our hearts ache over them, and for them our tears may flow in anguish, but we cannot help them if we have not faith to bring them to our Savior, and to look up into his loving pitying face, and seek help from Him alone.

I once heard a mother, in tones of anguish, ask for prayers for four sons. Why does she not know where her help lies? my soul cried out for she seemed so helpless even in the presence of the Mighty One. Her cry made such an impression that I cannot forget it. It was like the cry of this poor father, "If thou canst do anything, have compassion on us and help us;" and like him she almost doubted if even the dear Lord could do anything for her.

Mothers of erring children, do not be discouraged. Take them to Him who so loved us that he bore our sins in his own body on the cross, and the more terrible the need the greater must be

the faith. Hear the blessed words, "If thou canst believe, all things are possible to him that believeth," and let your soul answer,—"Lord, I believe, help thou my unbelief!"—*Reaper.*

BE LIKE CHRIST.

Seek intimate and habitual communion with the Savior. We quickly imbibe the principle and imitate the manners of those with whom we intimately converse. Hence the importance of great care in the formation of friendships. The same rule holds in the higher life. Those who intimately and habitually converse with Christ very quickly imbibe His spirit, and become like Him. Nothing can compensate for the loss of such communion; nothing can take its place. Holiness, resemblance to Christ, is impossible without it. It is a rule to which there is no exception, that all who are holy are eminently devotional. Communion with Christ is an essential part of their daily life. This is the source whence the sanctified soul draws its nourishment and strength. This is the fountain whence flow the streams of grace from which the soul draws constant refreshment. The nearer you get to the fountain, the clearer will be the stream. Would you have much of the Savior's mind? Then seek that close communion in which you shall not only be made wise, but shall also be lifted above the earthly influences which clog and retard the soul. Only then can you fully experience the joy of grace. The communion to which we have thus exhorted you is not merely that which you enjoy in your stated season for private devotion; but your constant outflow of the heart to Christ and the constant inflowing of his grace to the heart,

the communication which may be uninterrupted maintained. Above all, never let your stated seasons for prayer prevent the special devotion to which you may often feel drawn. On such special occasions your soul will often be blessed more than at other times, and by such means you will receive more of Christ's Spirit, and therefore become more and more like him.

Other directions might be given but these will suffice. Let us now add that the effort to become like Christ is justified by that very perfection of purity which seem to be the great barrier. If you imitate others, you imitate imperfect models, and are in danger of being corrupted by their defects and faults. Not so with Christ. There is nothing in him that you need fear to imitate. There is no flaw in his character, no defect in his life. It follows, therefore, that he is the only pattern that we may with perfect safety follow. Let this fact give point to the lesson we should now learn. Take no man as your model—imitate no life but that of Him "who is without sin." You may learn lessons from other lives, and imitate some things in most; but you cannot safely strive to be like any but Christ. Contemplate the loveliness of his character and the perfection of his life, and let their grandeur attract and influence your heart and life. "He that saith he abideth in him, ought himself also to walk even as he walked." — *King's Highway.*

The Names of God.

Our Creator is spoken of in the Bible under different names. In the first chapter of Genesis, and verses 1-3 of chapter 2, we read that God created the heavens and the earth, that God

ended his work, etc. But in the fourth verse of chapter 2, we find it stated that "the Lord God made the earth and the heavens," and thenceforward, this name of God occurs uniformly in the second and third chapters. In the fourth chapter, except in the 25th verse, where the name is "God," we find uniformly "the Lord."

In the Hebrew there are two words translated "God," one being the plural of *Elohim*, the Mighty, which is used with singular verbs, and is interpreted as a plural of excellence or majesty, expressing the fulness of power and perfection; the other, *Eli*, signifying the mighty One, of unfrequent occurrence — found usually in connection with other titles, as *Eli Shadai*, translated "God Almighty." *El-Elion*, "God most high." In like manner there are two words translated "the Lord"— *Adonai*, which properly has that meaning, and *JEHOVAH*, which is a true proper name, as much so as Jupiter, and has probably the meaning, the Living One.

The Jews have a superstition that the name *JEHOVAH* was not to be spoken, and whenever it occurs in their Scriptures they read *Adonai*, and in writing it they apply to the consonants IHVH the vowels belonging to *Adonai*, so that the true pronunciation of the name is lost. But it is believed to have been *Javeh*, pronounced *Yahva*. This superstition was of very early date. It was in full vigor when the Septuagint (Greek) version of the Old Testament was made, about 300 years before Christ, and in that version both *Jehovah* and *Adonai* are translated *Kurios*, Lord. The use of the Septuagint by the writers of the New Testament, led to the adoption of the same method by them in quoting the Old Testament. The trans-

lators of our common version, unfortunately, were influenced by these facts to follow the Septuagint instead of transferring the proper name, JEHOVAH, to their version of the Old Testament. When the name JEHOVAH is indicated in our Bibles, the word LORD (or the word God in the compound expression, "Lord God") is printed in small capitals. The name "God," for the same reason, ought to be so printed in Genesis vi., 5.

Eli and Elohim translated "God," signify the Mighty One, and as a generic name are sometimes applied to false gods. JEHOVAH, signifying the Living One, is a proper name, and seems to have been assumed as the name especially of the covenant God of Israel. Hence, while he announced himself as God Almighty to the patriarchs, he revealed himself to Moses with peculiar significance—not, however for the first time, as many without sufficient reason interpret Exodus vi., 3—as JEHOVAH. But care is taken to leave no doubt that both names describe the same true and only God. This may have been the reason for the combination of the two names in one title, in chapter 2 and 3 of Genesis. The sacred writer having signified that both describe the same great Being, thenceforward uses sometimes one and sometimes the other. Various elaborate theories have been founded on the comparative frequency with which the names respectfully occur in different parts of Genesis, and of other books of the Old Testament. But these are too unsubstantial to be profitably discussed here.

Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.

For the Visitor.

Marriage of Believers.

"The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whomsoever she will."

No one can complain that the latter clause of the above is not lived up to by all whom it concerns. We take perfect liberty in the case, male and female. We marry infidels, unbelievers and friends, Christians. Now what is the use of Paul telling us anything about it? It is perfectly natural, entirely consonant with the desires of the flesh. Perhaps he meant to impress upon us the necessity of keeping the vow of wedlock inviolable, but then why hang to it that useless sentence, that which every man and woman would claim as a right whether Paul or any one else said so or not. But, recall the text, we get the book, and behold! the case is very plain. Paul meant to introduce something more important, he puts in a condition, a limit, a proviso. ("Only in the Lord.") This makes our text seem sensible. But what is the matter, has every one in reading the text done as we have above?—stopped short, or what does "Paul the aged" mean? Verily that a member of Christ's body should not be "unequally yoked together with unbelievers" for what fellowship has righteousness with unrighteousness. and what communion hath light with darkness, and what concord hath Christ with belial or what part hath he that believeth with an infidel." "For what knowest thou, O man, whether thou canst save thy wife, or what knowest thou O wife, whether thou canst save thy husband?"

"What part hath *he*?" What knowest thou O *man*" from the foregoing it is plain that Paul's rule applies to the man as well as to the woman. Brethren and sisters had we best heed the advice of the venerable man of God. He claims to have been enlightened by revelation, he says he thinks he has the spirit of God. Beloved Brethren, you that have grown old in the service of the master, let us hear from you on the above subject.

G. B. REPLOGLE.

For the Visitor.

COMMANDS ARE ESSENTIAL.

If ye love me keep my commandments. St. John 14: 15.

Readers of the GOSPEL VISITOR, oftentimes we hear it said that this command and that command is not essential, which I deny. Christ says, "If ye love me, keep my commandments." Here is the reason. Because they have not that love for Jesus as they should have for him who did so much for us and redeemed us from sin and death, and made us on equal terms with our first parents in that beautiful garden called Eden. But Satan is so cunning with his craftiness to get the children of men to believe this is not essential, such as Baptism. Now, dear reader, I am one that believes every command that ever fell from the lips of Christ is essential to salvation. Some men argue that faith and faith alone will save. Never have I seen such doctrine in the Bible. But it is left to your own choice whether you do this or that. Just so, God never will force any individual to do his service as some would have you to believe. Jesus says, Verily, verily, I say unto thee, except a man be

born again he cannot see the kingdom of God. Again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Which, no doubt, is Baptism.

I would ask you what it would take to prefigure a birth; is it necessary to be baptized in order to have a right to the tree of life? Our text says, if ye love me keep my commandments," as much as to say if ye don't love me ye will not keep my sayings. Christ asked his disciples saying, whom do men say that I, the Son of Man, am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. And then he asked them who he was and Simon Peter answered and said, thou art the Christ the Son of the living God. Jesus said, Blessed art thou Simon Bargona, flesh and blood hath not revealed it unto thee but my Father which is in heaven. But He said thou art Peter and upon this rock (Christ) will I build my church and the gates of hell shall not prevail against it. Just so my dear readers, if we build upon that rock, we shall be able to stand and keep the sayings of our blessed Master who is on the right hand of God, angels and authorities and powers being made subject to him, keeping his glorious commandments for they are not grievous. Believe in God with all your heart, soul and strength, and repent thoroughly for the deeds done in the body and then be immersed in the name of the Father, and of the Son, and of the Holy Ghost for the remission of sins and you shall receive the Holy Ghost.

Hence we see that Baptism is for the remission of sins, undoubtedly an essential point. Now after we have got this far along, still keep moving dear brother or sister, never turn back to the

world, for I think if ever angels wept it would be to see a child of God turn back to the world and travel the broad road that leads to death and eternal misery. Awful thoughts to you who was on your way to heaven that you must be lost and forever lost. May God help you to turn from endless woe and misery. So my dear readers you may rest assured that God would have us do all things that he left upon record in that well known little book called the New Testament, such as feet washing, the Lord's Supper, the Communion, the Salutation of the holy kiss, Nonconformity, Prayer, Fasting, and in short to all his commands, for it is an evident fact that every individual that loves God will keep his sayings, for Jesus says, If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings, and the word which ye hear is not mine but the Father which sent me." John 14: 23, 24. Hence we see why they say they are not essential, because they love not the Father, nor the Son, but are built upon man's foundation which will not be able to stand. Then my dear friendly sinner, let me exhort you as one that loves your souls to build upon the rock Christ Jesus. Then you will be able to stand when heaven and earth shall pass away, yes, O yes, to live with Jesus throughout all the endless ages of eternity. Glorious hope that we can live when done with the turmoils of this earth. If we have made our peace with God we can be with the host that said Alleluia. Then we will be clothed in fine linen which is the righteousness of Saints, yea we can reign with Christ through all the millennial glory. Then we can be like

him and wear crowns of glory in that happy land that is beyond death. Then, O, then, we can be in that city whose builder and maker is God. Then O, then we can drink of the river that never runs dry and there shall be no more curse, but the throne of God and of the Lamb shall be in it and his servants shall serve him and they shall see his face and his name shall be in their foreheads and there shall be no night there, and they need no candle, neither light of the sun for the Lord God giveth them light and they shall reign for ever and ever. Praise the Lord, Amen.

Z. ANNON.

For the Visitor
THE WAYS OF DEATH.

"There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 14: 12.

Beloved brethren and sisters in the Lord. The subject under consideration appears to press on my mind considerable and by the help of God I will try and pen a few thoughts. We are all travelers to the grave and sooner or later we must stand before a just God to give account of the deeds done in the body and if we are found in that self-denial path that leads from earth to heaven and living in obedience to God's word, it will be well with us, and if not, it will be to our loss.

It appears that while there are so many modes of worship there is but one right way. There are two ways laid down in the Gospel, a broad way and a narrow way; one leads to heaven and the other leads down to the regions of death and darkness.

"There is a way which seemeth

right unto a man." Why does this way seem right? Is it because they were brought up in it or is it because they put their dependence in man and think that man can save them? I have heard men and women say such and such a preacher was such a good man. A man will be saved because he is such a good preacher and at the same time he will not do one commandment, no, not one! and the Savior says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter that he may abide with you for ever." John 14: 15, 16. This way that seemeth right unto a man does not make it right unless it agrees with the word of God. When Noah was so faithfully warning the people to turn from their wicked way, preaching to them a hundred and twenty years, they thought their way was right. But alas their way was death. They did not believe that they would be destroyed from God's presence until it was too late. They followed after man's ways, not God's; just as it is now. We can see multitudes of professed Christian people that are drifting down the current of time with the kingdom of this world, who make a loud profession of Christianity. Some will tell big stories and even untruths. How dwells the love of God in them? Again; the children of Israel when they were under the command of Moses, how soon they took up with Korah, Dathan, and Abiram, and what was the result? The earth opened up her mouth and swallowed them up! They all went down in the pit from the presence of a just God. Wake

up, Christian friends and see where you are standing. Some of you are standing with one foot in the grave.

Are you following after that meek and lowly Lamb of God or are you still in the gall of bitterness and in the bonds of iniquity. If we receive the witness of men the witness of God is greater, for this is the witness of God which he has testified of his Son. Man may stand up and make a great show to the world and profess to be one of God's ministers, and what is he if he only follows the ways of man. I fear he is one of those that will say, "Lord, Lord, have we not propesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works." It is "not every one that sayeth unto me Lord, Lord! shall enter into the kingdom of heaven." O brethren and sisters, be careful how you live and what you do and say. God says, "My ways are not your ways nor my thoughts your thoughts; as the heavens are higher than the earth so are my ways above your ways. His watchful eye is continually on us. He ever knows the recess of your hearts and thoughts before they are formed into words.

The prophet Isaiah says, a way shall be opened and it shall be called the way of holiness; the unclean shall not pass over it. As I have said, there are two ways, God's way and the way of Satan or the devil, and if we have not entered into this narrow way we are still on the broad way. In order to enter in at the straight gate we must deny ourselves of all the sinful pleasures of this world, repent, believe, and be baptised for the remis-

sion of sins, and we have the promise. Now we must go on to perfection as the Apostle Paul tells us, from one degree of grace unto another. There are so many stop here, thinking they have nothing more to do. O brethren and sisters be not deceived. There is no standing still in life. The crown is not for those who make a profession and stop there, but for those that hold out faithful to the end. How often do we see persons coming to the house of God on the Lord's day and as soon as they get there they will see some one and say, "How are you. How does your grain look, or "How are you getting along with your stock: This is very wet weather we have. We can't raise nothing this way." Next thing we hear, "This is very dry weather. We will all starve to death if we don't get rain soon." Brethren, this ought not to be. Do your part and God will do his. Pray more and talk about heavenly things. God gives us more than we deserve and we are too unthankful to him. Remember the way that God has laid down. The Saviour says, "Let not your heart be troubled."

"Watch and pray. Let every one be concerned about the way. Don't take my way, of my brother's way, but take God's way, and meet with one another at the family altar, and exhort one another, and so much more as ye see the day approaching. If we carry out these resolutions I believe we are truly following him who said, "I am the way." Then we know to a demonstration that we have passed from death unto life because we love the brethren. Now may God help you to be watchful

and pray always that he may be accounted worthy to stand before God and be admitted into the shining courts of heaven. Dear brethren and sisters, pray for your unworthy brother that ye may go on from degree of grace unto another, that when we leave the shores of time we may all meet in heaven. Amen.

S. A. SISLER.

SANCTIFICATION—HOLINESS.

There is nothing more clearly taught in the Scriptures than that every converted person is also sanctified. But it does not follow that this sanctification in each case is necessarily entire or perfect. Converts may gradually increase in sanctifying grace. Or they may by faith and prayer receive sudden accessions of sanctifying power which may seem almost as wonderful as their first conversion. It would be well, however, for each saint, in such case, to regard this flood of spirituality as but one of a series of installments of grace which he needs to advance him toward that complete fulness which lies before the saint be he prophet or apostle.

The consecration and that sanctification which give a child of God the complete and continuous triumph of faith over unbelief, and of spirituality over carnality; which make the will and glory of God the full and unhesitating motive of the mind and heart, every day and every hour; subduing the world the flesh and the devil with full promptitude and victorious power, may in a very legitimate sense be called *perfect consecration and entire sanctification*. But there may be vastly much to be done in the great common lying between such a state and that of the saints around the eternal throne; and

fresh supplies of grace, as daily bread, and great enlargement and perfecting of the spiritual man, are needed, needed, *needed still*, till our attainments in grace have ripened into a completeness on earth that almost entitles them to be called the first letters of the alphabet of the inconceivable crudition of holiness in glory above.

To the attainment of this finite completeness of entire consecration and perfect holiness, to which we have alluded above, we think every convert ought to press forward with full hope of its attainment in the church militant, and, having attained it, to press on with increased ardor toward the infinite. We do not conceal our belief that increased holiness will make the saint more sensitive to all the imperfections which may attach to his own soul and life. So there is no danger of his becoming, by advanced attainment, self-righteousness. His humility and self-abasement will increase the more with increased clearness of spiritual sight, and deepen immeasurably as he nears the ineffable throne of Infinite Holiness. The self-righteousness of the Pharisee and the holiness of the genuine saint are as unlike as hell and heaven. The one, if not sheer hypocrisy, has pride founded on spiritual blindness; the other is humble because of divine light shining on limited attainments and showing how immeasurably far they fall short of the perfection of angelic holiness.

The above is but a simple statement of some truths on the subject of holiness, on which there has been full as much controversy as sacred exemplification by the contestants. We believe the essential principles in the foregoing statement are fully sustained both by the word of God and Christian experience. We do not argue the subject, however,

further than a simple statement, combined with the scriptural knowledge, the observation, and the experience of our readers, will constitute it an argument.—*Rel. Telescope.*

A SHORT SERMON.

1. Mind your business. I assume that you have a business—a lawful business of some sort. If you are an idler, you will probably be a busybody in other men's matters, and have no business in the world. The world was not made for vagabonds. Adam and Eve were children, but the garden was something more than a playground. It was their business to dress and keep it. They might attend flowers for beauty and fragrance, but they must not neglect the pea-vines and early potatoes.

Mind your business. Be sure it is something useful. If it is hurtful, it is none of your business and you had better leave it alone. If the thing be wrong, the busier you are the worse it will be for you. If you do not mind your business, you may be certain that Satan is contriving some mischief, and will promptly set you to do his business.

2. Mind your business. Have nothing to do with Satan's business. It is always improper work. A certain man, it is said made a fortune by minding his own business. Yet your business may have something to do with your neighbor. "Am I my brother's keeper?" was Cain's question. "Thou shalt in any wise reprove thy neighbor, nor suffer sin upon him." It is part of our business to bear one another's infirmities and burdens. The text does not say, mind his business; but mind your business. Destroy all the wheat in your field for his sake as for your

own. It is not intermeddling to pull his ox out of the mire. Christ said, "I must be about my Father's business." He made it his own.

3. *Mind your business.* Study to do your own business. Keep your mind upon it. Not slothful in business is linked with fervent in spirit, serving the Lord." Push your business. Do not suffer it to push you. Remember the ancient rhyme about the "little busy bee." Do your business with all your might. Do not go about it grudgingly and fretfully. Let your thoughts be, "I delight to do thy will." Do not find fault with Adam. You ought to be more than a pair of hands. Keep your mind upon your business, but remember worry is not work. Be diligent in business. In one word be busy, but not a busybody.—*Advent and Sabbath Advocate.*

Need of Enthusiasm.

The *Baptist Union* well says: "Enthusiasm makes men strong. It wakes them up, brings out their latent powers, keeps up incessant action, impels to tasks requiring strength; and these develop it. Many are born to be giants, yet few grow above common men, from lack of enthusiasm. They need waking up; if set on fire by some eager impulse, inspired by some grand resolve, they will soon rise head and shoulders above their fellows. But they sleep, doze, wait for public sentiment, cling to the beaten paths, dread sacrifices, shun hardships, and die weaklings.

"Enthusiasm makes men happy, keeps them fresh, hopeful, joyous. Life never stagnates with them, they keep sweet, seldom croak, anticipi-

pate a 'good time coming,' and make it come.

"It makes men useful. No one does much without it; every one does more with it. If the church could double its stock in it, she would more than double her force and usefulness. It is her great necessity of this hour. Not one tenth of her intellect, wealth resources, are developed. She has enough to clear this whole land of ignorance, intemperance, vice and misery, if it were once fully set in motion. There is a mighty work to be done, but she does not 'do it with her might.' If our ministers were like Paul in spirit, they would resemble him in success; they would not wait for calls to easy, comfortable fields, but feel sent where needed most, where people are worst, meanest, most degraded by sin.

"Let us pray for enthusiasm, a noble divine inspiration, which will end our self seeking and idleness, and thrust us into eager conflicts with sin. If filled with the Spirit, we shall not lack this divine zeal."

Forgive Your Enemies.

There are many good reasons for doing so.

He who does not forgive his enemies, will often *mistake friends for foes*. Being revengful, he will be suspicious. He will misconstrue men's actions, and misjudge their motives. Should any give him that rare token of valuable friendship which consists in affectionate reproof, he would esteem it unkind. For the same reason he would cherish jealousy, and would mark almost all actions with an evil eye. Turning friends into foes in this way, is most injurious; it is self-torment.

But suppose that some are your real enemies. Perhaps you have given them much provocation. If so, remember their fault does not cancel yours, nor can their sin be a cloak for your criminality. At least, be honest, and take as much blame to yourself as you ascribe to them.

Although your enemy wantonly intends to do you evil, yet *God may superintend to do you good*. So his hatred shall not hurt and may even benefit you. Thus, the plotting of Joseph's brethren led to his promotion at the court of Pharaoh. The curses of Shimei were the precursors of David's triumphant return to the holy city. "Let him alone," said the royal fugitive, "and let him curse, for the Lord hath bidden him. *It may be the Lord will requite me good for his cursing this day.*" In like manner, when your enemies assail you, look up to God and say,

"When men of spite against me join,
They are the sword, the hand is thine."
and he will not suffer the sword to prosper against you. .

God commands you to lay aside all malice—to put off anger, wrath, and bitterness—to recompense to no man evil for evil—to forbear and forgive. He who breaks God's commandments, must bear God's anger.

They who do not exercise forgiveness, shall not receive it. He who lives and dies unpardoning, lives and dies unpardoned. The true Witness hath said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." What terror these words bear to all the unforgiving.

Not to forgive is a daring *assumption of the awful prerogative of God*. "Vengeance is mine, I will repay saith the Lord. Who art thou that judgest another man's servant? To his own

master he standeth or falleth." Surely God will rebuke the intrusion of yourself into his judgment seat. So the blow which you aim at your fellow sinner and fellow-servant will return upon your own soul.

The *best and wisest men* of every age have practiced forgiveness. When Stephen was enduring that dreadful death by stoning, he cried, "Lord lay not this sin to their charge." All the martyrs followed his example. When reviled, they blessed. All saints of later times have done the same. How creditable it is to the memory of one of the reformers, that "he never forgot any thing except injuries." Who would not be like such a man?

To forgive the most bitter enemies is to be like Jesus, who beholding the unfeeling cruelty of his enemies in mocking his dying agonies, yet in that dreadful hour not only prayed for their forgiveness, but framed an argument in extenuation of their guilt: "Father, forgive them; for they know not what they do." Would you not be like Christ? Can you ever be "satisfied" until you awake in his likeness?

You wish to be great. Then remember that there is more greatness in ruling your own spirit than in taking a city. The poorest of all contrite souls has the pre-eminence over him who should subdue the earth to his scepter, but should not subdue his own passions. "It is the glory of man to pass over a transgression." To err is human. To revenge is devilish. To forgive is divine.

It is a mark of peculiar guilt and folly not to forgive. The best authority teaches, that "anger rests only in the bosom of fools," and that to "hate a man is to be a murderer."

Forgiveness often converts foes into

friends. It may thus affect your enemies. It would be very pleasant to secure the good will of those who dislike you. But resentment will only irritate and enrage. No enemy is won by hatred. Leviathan is never thus tamed. "Grievous words stir up anger." It is "a soft answer" that "turns away wrath." Learn to overcome evil with good.

Remember, too, that *you are not much hurt until your soul is hurt.* The bitterness of enemies is not the bitterness of death. Who can harm you if you follow that which is good? Malice in striking one dagger against the bosom of its object, buries ten in the heart of the assailant. The most expensive of all methods of being equal to your foe is to hate him. The cheapest mode of gaining a lawful and undoubted advantage over him is to forgive him.

He who does not forgive, must prepare for a strife and every evil work. It is a wise rule to "leave off contention before it be meddled with." Defile not thy conscience, embitter not thy life with wars and fightings.

Besides, you and your enemy will soon stand together at the same bar of omniscient judgment. If he has to be judged, so have you. Nor can you deny that you have often and very wickedly sinned against God. Why should you not be merciful, that "you may obtain mercy?" You owe your Lord ten thousands talents; why should you not forgive your fellow-servant fifty pence? If God bring you into judgment, you cannot answer for one or a thousand of your heinous sins against him. Does it then become you to be unforgiving respecting the few and slight offences committed against yourself?

Christianity is practically worth very

little to him whom it does not enable to triumph over all sinful enmities. To embrace the bitterest enemy in the arms of holy benevolence is one of the earliest and simplest and grandest achievements of vital and evangelical piety. Shall your religion be worthless?

Prayer for your enemies will be much more likely to make them ashamed and miserable, until they cease their hostility, than any thing that revenge can inflict. Even persecution herself has been known to grow pale and to quake under the influence of hearty prayer.

Eternity is near. Unconceived glories or terrors will soon strike awe into every soul of man. Then all the petty strifes among the potsherds will be divested of the unreal consequence; and many things on earth regarded as great, will consume away like the fat of lambs. Look at the grounds of your enmity. Can you justify it in eternity?

Thus are you called and urged to the duty of forgiveness. More sublime sanctions attach to no human obligation.

And now, *do you forgive all your enemies?* Perhaps you say, "I can forgive, but I can't forget." If you mean that you cannot erase from the tablet of your memory all impression, so as to be wholly unable to recollect the offence, then you are not required to forget. In this sense Jehovah did not forget our offences. Yet he says, "Their sin and their iniquities will I remember no more." Now we are required to forgive as He forgives. When you are required to forget as well as forgive, the meaning is, that you must not willingly retain a remembrance of the offence—thoughts of it must not be cherished—the recollection of it not awaken ani-

mosity ; nor must the repetition of the offence rekindle old anger or hatred. You must also forgive, however often the offence be repeated, though it be "seven times a day," or "seventy times seven." You must love your enemy ; pray for him ; wish well to him ; do him good ; if he be hungry, feed him ; if he thirst, give him drink ; if he be naked, clothe him. And you must do all sincerely, habitually, benevolently, willingly ; not for a pretence, nor by constraint of the fear of hell. The sorrows and sufferings of your most cruel, and persevering foe must be no matter of joy to you. "He that is glad at calamities shall not be unpunished." You must "love your enemies" To do so is the badge of discipleship in the school of Christ, and the token and pledge of eternal life. If you find no such spirit in you, then you are a guilty, unpar-doned, unholy sinner, in the gall of bitterness and in the bond of iniquity. Therefore you must be converted. You must be born again. In malice you must become a child. Without a thorough change of heart you cannot be saved. The alternative is regeneration or perdition. You must be born again, and your enmity slain, or you must sink to endless woe.

Antiquity of the Scriptures.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth known to men." With the aid of chronological tables, any one may easily make profitable comparison between the antiquity of the books and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in

the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman juresprudencœ. In the Bible we have the record of chartered rights sacred to the people more than two thousand years before Magna Charta.

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow ! Yet there can be no doubt that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record on the conversation of Socrates, in his *Memorabilia* seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, Quintillian are not modern, yet the books of the New Testament are older than they.

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound for us yet when Alexander invaded Syria, the book of Job might have been read before him as the work of a great author more time-honored than the name of Alexander is now.

The writings of Confucius are modern compared with most of the Bible ; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—*Dr. Upson.*

The Christian in His Business.

BY THOS. SMYTH, D. D.

Labor of some kind is necessary. If a man will not labor, neither shall he eat in quietness and joy. This is a part of the curse of sin and of man's present probationary state. As such you will regard it. You will accept it as a part of the cross and your allotted duty here below, and see in it the divine wisdom and goodness. Seek the presence and blessing of God to give you an humble, cheerful, willing spirit, to hallow your daily work with your smile, to ennable it with his approbation, and to enrich it with his gracious furtherance and success.

"There is nothing on earth so lowly but duty giveth it importance;
No station so degrading but it is ennobled by obedience;
Yes, to break stones upon the highway,
acknowledging the Lord in thy lot,
Happy shalt thou be and honorable,
more than many children of the mighty."

Regard your occupation as your Christian field. Ask guidance in selecting your profession. Consecrate it to Christ. Implore his daily and constant presence in it. Live in it for him. Labor as in his sight. Be eminent in it for diligence, and for whatsoever things are honorable and of good report. This is well pleasing in Christ. Keep your business in subjection to him. Regard its interests as subordinate to those of your soul, your family and the church. And that it may not become a snare to you, give of your substance regularly and systematically, according as God has prospered you, to every good work. Be ever found willing to communicate and ready to distribute, not by constraint, but willingly: forward to devise and to execute liberal things for the church and the world.

In order to live to Christ, every engagement and business must be chosen and undertaken with regard to your obligation to him. You must not assume a weight of cares beyond the measure of your capacity and strength. You are not to take upon yourself other burdens than are put upon you by necessity or duty, nor to put yourself in the way of them. Covetousness, ambition, pride, self-confidence, glorying in your wisdom, skill, and capacity for business, or an improper condescension to the wishes of others may lead you to do this. You may thus overwhelm yourself and be submerged under the weight and multitude of self-imposed engagements, to which the Lord has not called you. Beset with care, worried with constant anxiety, you may become depressed in spirit, uneasy in conscience, cold and languid in duty, joyless in heart. You can not look up with freedom and confidence; a chain of self-upbraiding fear drags you down. You can not be spiritually minded, which is life and peace; you must become carnally minded, which is death.

As there is an order of duty, so is there an order as regards the time to be devoted to it. To every duty there is a time and a season; a time proportioned to its importance as related to your soul, to God, to your family, to the church, and the interests of the Redeemer's kingdom. You are therefore to "redeem the time," to buy it back at any price from the enslaving, grasping power of a sinful, selfish and ambitious world.

The common idea that business—that is, merely one kind of business, and that the least intellectual, moral, or spiritual—*must* be attended to, and swallow up the time required for the duty we owe to ourselves, to our fami-

lies, and to the church, is nothing less than atheistic, profane, God-defying, and suicidal. It inverts the pyramid of duty. It makes mammon master, and its authority and will the rule of duty. And as this "business" is very much what every man chooses to make it, the common maxim in reality makes a man's will the rule of duty and God's will subordinate to man's caprice. It is a violation of the constitution of nature, of your own nature, and also of that of the family and the church. It is not of the Father. It is of the devil, and is one of those destructive lies which he originates.

But in order to live to Christ in your daily calling, you must not only limit and wisely apportion your duties to your time and strength; you must also regulate your feelings towards your earthly pursuits. You may not perhaps assume too many worldly cares or too much business, you may even be a drone and an idler in the world, and yet have your heart and your affections set too much upon the beggarly elements and occupations of earth. A man may drown in a little brook as well as in a great river, and a man may be ungodly, unspiritual, and worldly, even when his interest in business is small. You may not, you must not be idle. You must work, and be "diligent" in business. But you must so learn Christ and seek power from on high as at the same time to be "fervent in spirit, serving the Lord"—as to be wisely worldly, but not worldly wise—as, in short, to live to Christ, and yet live in the busy world. You must assume no cares and duties but those you can refer to Christ, on which you can ask his blessing, in which you can enjoy his presence, and by which you may best serve and glorify him. Zeal for his cause, desire for his glory, and

making this the supreme end and aim in all your undertakings, this is living to Christ.

"Be this my one great business here,
With holy trembling, holy fear,
To make my calling sure;
Thine utmost counsel to fulfil,
And suffer all thy righteous will,
And to the end endure."

Individual Power.

Ideas that sway the world are born of heroic souls and uttered by individual lips. Great thoughts that have the axles of society, on which nations poised and swung around, first sprung from single hearts. No army delivered the old Hebrews from bondage, but one man, Moses, did. No senate or statesmen raised Israel to its height or unmatched national grandeur, but one kingly man, David, did. No school of divines first gave us the English Bible, but John Wickliffe did. No royal court discovered America, but Christopher Columbus did. No circle of social science interpreted the laws of the universe, but Galileo did. No sovereign or parliament saved English liberties, but Oliver Cromwell did. No combination or confederacy rescued Scotland from political ecclesiastical enemies, but John Knox did. And of him says Carlyle: "John Knox was the author of Oliver Cromwell, and the father of English Puritanism; he desired a nation of God-fearing men who should be governed by the Bible; and he adds, "What John Knox has suffered by ungrateful generations should humble us in the dust, for the selected man of the earth to me is John Knox." No assembly of divines

wrote the book which next to the Bible, has the strongest hold on English hearts, but John Bunyan did. No chamber of commerce taught England to abolish the slave trade, but William Wilberforce did.

So every grand work for God and humanity has been born and carried on to glorious consummation by the burning energy of some sanctified soul. Church meetings do not originate in orphan asylums or temperance societies; they always spring out of the brain of some one brave man. It has not been corporations that have started the great reforms of the world; the moral miracles of time have always been wrought by individuals. From Moses down to Martin Luther, vast social and civil reforms have always been led by single heroic souls. Less than one hundred years ago there left Oxford, England, two young men full of clear conviction of duty and faith in their own individuality; having, too, a profound experience of the love of Jesus, they lit up a flame of salvation that spread over two hemispheres and burned in a million of hearts—George Whitefield and John Wesley.

The world and the church make no progress without leaders, heroic souls who plow themselves into history, and rule us even from their tombs.

TOBACCO.

Ever since the introduction of tobacco into Europe, the gravest denunciations have been launched against it, and physicians of the highest rank have attributed to the practice of smoking and "snuffing"

some of the most formidable diseases that flesh is heir to. We are not going to repeat these commonplaces. But we believe that we shall do good service by laying before our readers certain striking facts which not very long ago occupied the French Academy of Medicine, and were published by one of its members, Dr. Jolly.

According to this learned physician, it appears from the French medical statistics, that diseases of the nervous centres have increased at a frightful rate among the French; that insanity, general and progressive paralysis, softening of the brain and spinal marrow, cancerous diseases of the lips and the tongue, appeared to have increased hand-in-hand with the revenues derived from the impost on tobacco. Nay, more we are positively assured that the increase of the French population has been checked by the use of tobacco.

In all this there is nothing new. Precisely the same accusations were brought against tobacco by the earliest writers on the subject, some two hundred years ago. Still, it may be worth our while to listen to the recital of the modern evils which the continental physicians ascribe to the weed, however painful it may be to hear so bad an account of that which many a smoker prefers to food; and which so many believe to be an innocent enjoyment if not a positive mental support, equally acceptable after the labors of the body or the mind.

According to the statistics of Dr. Rubio, the number of lunatics is much greater in northern countries, where to consumption of spirituous

liquors and the use of tobacco are much greater than in southern countries, where the people are very sober, and small smokers. According to M. Moreau, not a single case of general paralysis is seen in Asia Minor, where there is no abuse of alcoholic liquors, and where they smoke a kind of tobacco which is almost free from *nicotine*, or the peculiar poison in tobacco. On the other hand, insanity is frightfully increasing in Europe, just in proportion to the increase in the use of tobacco. It appears that from 1830 to 1862 the revenues from the impost on tobacco in France rose from £1,250,000 to £8,333,333—a tremendous figure, certainly, to have disappeared from the pockets of the people into smoke. But, hand-in-hand with this increase in the consumption of tobacco, there appears to have been during the same period an augmentation in the number of lunatics in France from 8,000 to 44,000, or rather 60,000, if we take into account other lunatics besides those in the public asylums. Nor is that all; there are other diseases of the nervous centres referred to the same origin, and not mentioned in the statistics, which raise the sum total to 100,000 persons who in France alone suffer from the poisonous effects of tobacco smoke.

Proceeding with his inquiries, Dr. Jolly visited all the asylums, and consulted the case books of private practice, in order to throw more light on this important subject; and the result is his firm conviction that among the men it is muscular or narcotic paralysis which predominates and constitutes the excess of the normal number of lunatics,

whilst the other forms of madness disclose but slight variations in their number; and, among the antecedents of the cases, he always found that they could be traced to the "abuse of tobacco." In the asylums for female lunatics, on the contrary, he only found the older forms of insanity, and general paralysis was exceptional.

Of course in all this there might be only coincidence, but when coincidences become numerous they are equivalent to demonstrations, and it is positively averred that general paralysis preferentially attacks persons who smoke tobacco more or less saturated with nicotine. Soldiers and sailors especially, who smoke more than others of the population, figure foremost in the number of paralytic lunatics, whilst, on the other hand, women are almost exempt from that malady. Those populations who do not smoke, or who smoke inert substances, such as hops or tea, enjoy the same immunity.

Perhaps it may be said that the abuse of alcoholic liquors is too often the concomitant of that of tobacco to allow us to separate the effects of the two causes; but without denying the pernicious effects of the Frenchman's favorite absinthe, cognac and other spirituous liquors, in the progress of the evil, Dr. Jolly believes he has demonstrated that the abuse of tobacco must be regarded as the chief cause of the general paralysis of the insane, and for the following reason: He met with paralytic madmen who had been water-drinkers, but immoderate smokers; and Dr. Maillot, chief of the French Army Board of

Health, found that among the very numerous cases of paralysis coming under his notice, there were many patients who were remarkable for their sobriety as to the use of spirituous liquors, but immoderate smokers of the pipe or cigar. Finally, in certain provinces of France for instance in Saint Onge, Limousin, and Bretagne, where there is as yet very little smoking, but where an enormous quantity of brandy is drunk, general paralysis is almost unknown.

It is, however, to the young that the evil of smoking is likely to be most disastrous. Whatever benefit may be derived from smoking in maturity and old age, it is obvious that the young cannot need the factitious aid of a narcotic. Parents should look to this, and prevent the most deplorable physical and moral consequences of the habit in their children. Many a youth may date the ruin of his health and character from the first whiff of tobacco, which, by dint of nauseous practice, he was at length able to smoke, in the foolish imitation of manhood. That smoking must impair the digestion and derange the nervous system of the young, seems certain, and that it may lead to drunkenness, or excess in drink, is more probable, from the thirst which it necessarily occasions.

Associations with the Wicked.

How many affecting conformations of corrupting power of evil associations are to be found in the pages of the Bible. The saddest of all may be found in the history of Solomon. He takes to wife the daughter of one of the

Egyptian kings. This princess was introduced to Jewish society, habits, and influences, at the time when the Jewish kingdom was at the zenith of its power and glory, and when the worship of Jehovah was conducted with its greatest ritualistic grandeur and purity. She was, moreover, married to a man who, in point of intellectual capacity, towered far above his contemporaries, and he a man of strong religious tendencies. Now, surely, if ever under any circumstances, it might have been supposed that the good would triumph over the evil—the true over the false—the worship of Jehovah over the idolatries of the heathen, and that Pharaoh's daughter, like the Queen of Sheba, would become a servant of the true God. But instead of this, Solomon was drawn away to the worship of the false gods of his Egyptian wife. Not only so, he was drawn by his other wives to the temples, alters, and service of the false gods of the several nations to which they respectively belonged. So that the man who had been specially favored of God, who on two distinct occasions had been visited by Him in dreams and visions of the night, who had built for his worship a temple which was the glory of the kingdom, and the wonder of the world, and who in wisdom had excelled all the men of his age—this man was seen going to the temple of Ashtaroth, bowing before the alters of Milcolm, burning incense to Chemosh, and even joining in the bloody rites of Moloch. It was not the good that sanctified the evil, it was the evil that corrupted the good.

From all of which it follows that it is much easier to corrupt than to sanctify, to do mischief than to do good, to hinder the growth of spiritual life than to promote it. Hence, in the contests

we have to wage on the side of the good and against the evil, we shall do well to remember that the evil has many advantages over the good, to begin with. It has on its side the instincts and passions of a nature alienated from God, the multitude, and therefore the power, of example; things seen and temporal, and therefore apparently present advantages. So that if ever the thought should occur to any one, "I may join with the wicked in their pleasures and make them better," let the lessons of this article utter their warning; "They will be more likely to injure you, than you to benefit them." Our safety lies in avoiding all unnecessary contact with evil, and in keeping as far as possible from all those companionships, pleasures and pursuits which are dangerous in their tendency.

THE LORD'S JEWELS.

In the latter part of the last century Messrs. Boemer & Cassange, the most celebrated jewelers of the world, resolved that they would fashion a diamond necklace such as the world never saw. They sent out their agents in all lands to gather up the most costly gems. They stopped not for any expense. In the year 1782 the necklace was done. There were in it eight hundred diamonds, swinging around in nine rows, waving up to the throat, dropping over the chest and shoulders, pendent in crosses, and crowns, and lillies—swinging in a very blaze of loops, festoons and clusters. Oh! what a day it must have been when Louis XVI. presented that to the Queen, and in the presence of the court, Marie Antoinette put on the necklace! But the court could not pay for it and there were robber hands that longed for it, and before that dia-

mond necklace had done its work it had disgraced one countess, dishonored a cardinal, branded with a red-hot iron a favorite of the court, and blackened a page of history already infamous. Not so when my Lord gathers up his jewels. They shall come from the east, and from the west, and from the north, and from the south. He will send out his messenger angels, and tell them to gather them up from all the sea. Golconda, and Ceylon and Coromandel, will send their best treasures. The whole universe will make contribution towards it, and the brightest gems in the place will be the gems that came up from earth. They will flash in the swaying scepter, and the gleaming crown, and in the belt of imperial beauty, and in all the vases of eternity, "in the day when the Lord of Hosts makes up his jewels."

GOSPEL JOURNALISM.

What should a *gospel journal* be?

1. It should be as emphatically devoted to the gospel, to the cause of Christ, and the kingdom of God, as the evangelist is to the preaching of the gospel, or the faithful instructor to the teaching of the saints. It should abound with the gospel in manner, style and language. In teaching it should abound in the language of the apostles, and first teachers in the churches. In both preaching the gospel to the world and teaching the saints, Biblical things should be called by Bible names. Everything in the Bible can be set forth in Bible words. When we get new names, there is danger of new things. We want nothing newer than the things set forth by our Lord and His Apostles. It is easy to see when a man wants something new, as it is when he wants the old things of the kingdom. It is

easy to see when a man or paper is devoted to the Lord and his word. It will appear in all he says and will gleam out at every angle.

2. While it should be firm, decided, and even determined, its bearing should be noble, pleasant and agreeable. While it should make its issues clearly and stand to its ground with manliness and even inflexibly, it should do so in mildness and kindness. It should be of the highest order in dignity, and bearing, in all the courtesies and amenities among men, no matter how widely they may differ, nor how greatly they may err. It is the time to try a man's spirit when you controvert his positions, or question his practice. The man who cannot bear contradiction or criticism, or who cannot bear to be misrepresented, abused or treated malignantly, should by no means ever become an editor. He must "endure hardness as a good soldier" and bear with the infirmities of men.

3. The most difficult part of journalism is in the management of contributors and men who want to manage the journalist. They think they see as clearly as day what he ought to do, or ought not to do, how he should have done this or how he should have done that; that he should have put his pen on this or should not have put his pen on that. The manly journal that strikes through all this, and is not afraid to do right and maintain the right all the time, is the journal that is needed. But, of course, one man will condemn because he did not publish this, and another because he did not publish that.—*Selected.*

HUMBLE OR HUMBLED.

Being *humble* before God is one thing; being *humbled* before God is altogether another thing. We are humbled be-

fore God because we have not been humble. We are humbled on account of sin. Had we been humble, we should have received grace to prevent it. For God "resisteth the proud and giveth grace to the humble."

The only humble place is in the presence of God. It is only out of his presence we are in danger of being lifted up. People indeed say that it is dangerous to be too often on the mount. But the danger is not in being on the mount, but in coming down from the mount. When we come down we begin to think that we have been there, and then pride comes in. Paul did not need a thorn when he was in the third heavens. But after his return he was in danger of being exalted above measure by the thoughts that he had been where no one else had been.

True humility does not consist in thinking badly about ourselves, but in never thinking about ourselves at all. This is the place which is hard to reach—to get done with the constant repetition of I, I, I. People must be talking of themselves, and their pride is nourished by telling how evil they are, if this suits their theology. It is sadly curious to see some men change their tone as they change their views; just as in the world men make a boast of their vices or of their virtues, as the one or the other may attract notice or admiration. But in either case it is I, I, I. Some one has said—"If you begin a sentence with I, there is nothing that a person will not put after it." It is wonderful to hear how men will indulge in the use of that letter, under the plea of relating their experience; perhaps the boasting Pharisee called it relating his experience to the praise of God. At any rate he showed how self-exultation may be prefaced by, "God I thank thee;" as sometimes we find it in assemblies where Christ should be the theme.—*Advance.*

Keep Your Eye on the Copy.

A writer for a religious paper out West thus pungently makes a point in applying his subject:

Have you ever noticed how badly boys write at the bottom of the pages in their copy-book? There is the copy at the top, and in the first line they look at that; in the second line they copy their own imitation; in the third line they copy their imitation of their imitation; and the writing grows worse and worse as it descends the page. Now the apostles followed Christ; the first fathers imitated the apostles; the next fathers imitated the first fathers; and so the standard of holiness fell dreadfully; and now we are to apt to follow the very less and dregs of Christianity; and we think if we are about as good as our poor, imperfect ministers or leaders in the church, that we shall do well and deserve praise.

Boys! Girls! Keep your eye on the copy! Never trust yourselves to follow your own imitation of it. You will be sure to grow worse and worse. Don't have long pages to your copy-books; if you do, you will get too far from the copy, the model, and be tempted to imitate something between, rather than the original. After writing a few lines, take another piece of paper, put it immediately under your copy, covering up, thus, what you have written, and follow closely the copy. Then compare that with the last line of the first sheet, and see how you have digenerated! Learn the advantage of going back to a good starting point, and beginning afresh, as the best way to overcome error and to regain the right.

So let it be with your conduct in life. Follow closely every good "copy" set you; every good example, every good precept, taught by parents, friends

or teachers. Above all, learn of and look unto Jesus, and receive the last impetus to a good, useful and happy life, and the best preservative from degeneracy and ruin!

May we who are adults heed the solemn suggestion given above as to how we follow Christ! And may we carefully consider what kind of copies we set! A pastor left in his study a scrap of hastily written, blotted writing. During his absence, his little boy went into the study, and sat at the desk, and wrote a few lines upon another slip. It was a close imitation of his father's work—so close that where the father had blotched and blotted and badly written, so had the child. When the father resumed his work in the study, he saw the writing of his boy, and was so impressed that he narrated the matter to a brother minister, and observed: "I must be careful how I write, how I act; for I find that my children imitate me, and they copy my imperfections as closely as that which is more worthy of imitation!"

The Miseries of Self-Importance.

Observe how self-importance makes a man moody and unhappy. He who is always thinking of his own excellences renders himself thereby unfit to enjoy the good of others, and is prone to imagine that every token of affection given to another is an insult offered to himself. Hence he is touchy, sensitive, irritable and envious. He takes offense when none is meant, and even when those around him are not thinking of him at all he interprets their conduct as if it were studiously discourteous, and goes through the world smarting from wounds that have sprung not so much from neglect of others as from his overweening self conceit.

There is no surer way to make ourselves miserable than to think of ourselves more highly than we ought to think. It isolates us from all about us. It cuts us off alike from human sympathy and divine assistance. It makes us very Ishmaels, with our hands against every man and every man's hands apparently against us. It gives a jaundiced hue to the behavior of those who, so far from meaning to do evil to us, have our best interests at heart, and love us with self-sacrificing affection. The man who has a wound about him, no matter where it may be, feels it to be always in his way. Let him do what he will, or go where he may, he cannot move himself but he is conscious of its pain. In like manner he who has this feeling of self-importance is continually smarting. Somebody has been slighting him. He is constantly complaining of having been insulted, and when honor is given to another he feels nothing but that he has been overlooked. Thus he shuts himself out from every festival, and mopes most of all when others are merry. May God deliver us from this idolatry of self, on whose altar all true nobleness and real happiness are completely immolated.

Poetry.

HOME.

Home's not merely four square walls,
Though hung with pictures nicely gilded,
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! go watch the faithful dove,
Sailing 'neath the heavens above,
Home is where there's one to love,
Home is where there's one to love us.
Home's not merely roof and room;
Home needs something to endear it:
Home is where the heart can bloom—
Where there's some kind heart to cheer it!
What is home with none to meet?
None to welcome, none
Home is sweet, and only sweet,
When there's one, we love, to meet us.

THE MEETING PLACE.

Where the faded flowers shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade;
Where the sun blaze never scorches;
Where the star-heams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave or hill;
Where the morn shall wake in gladness,
And the moon the joy prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song:
Brother, we shall meet and rest,
'Mid the holy and the blest!
Where no shadow shall bewilder,
Where life's vain parade is o'er;
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where no bond is ever sundered;
Partings, claspsings, sob and moan,
Midnight waking, twilight weeping,
Heavy moontide—all are done:
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered
That were scattered on the wild;
Brother, we shall meet and rest
'Mid the holy and the blest!
Where the hidden wound is healed,
Where the blighted life re-blooms;
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime,
Where we find the joy of loving,
As we never loved before,
Loving on unchilled, unhindered,
Loving once and evermore;
Brother, we shall meet and rest,
'Mid the holy and the blest!
Where a blasted world shall brighten
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on their robes of green,
And a purer fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth hath never known,
Shall assume the righteous scepter,
Claim and wear the holy crown:
Brother, we shall meet and rest,
'Mid the holy and the blest.

For the Gospel Visitor.
PRAYER.

SELECTED BY E. R. STIFLER.

Prayer is a weary heart's desire,
 The sure relief of care ;
 It is to plead with God his word,
 And find deliverance there ;
 It is to whisper every wish
 To him who can fulfill ;
 A beggar coming to a King,
 To ask whate'er he will.
 The weakened saint may thus o'ercome
 The strongest of his foes ;
 He prays—his God a wall of fire
 Around the suppliant throws :
 He prays—and all his enemies
 Away like smoke are driven ;
 He prays—and to the fainting one
 Jehovah's strength is given.
 Is sin the burden of the soul,
 While struggling to be free ?
 Helpless he prays and grace divine
 Gives him the victory ;
 Is holiness the prize he seeks ?
 He can obtain it there ;
 For nothing is impossible
 To wrestling faith and prayer.
 The spirit teaches him to plead
 The merits of the Lamb ;
 And feeblest prayer acceptance gains,
 When perfumed with his name,
 Prayer, uttered by that precious One,
 Enters the court above,
 Whence shining hosts the answers bear,
 On rapid wings of love.

OBITUARIES.

Died in the Union Center congregation, Locke, Elkhart Co., Ind., June 3, 1873, SUSANNAH BURKHOLDER, daughter of J. and C. Burkholder, aged 2 years, 3 months, and 19 days. Disease quick consumption.

LYDIA ANGLEMYER.

Died Dec. 18, 1872 of disease in the stomach, on Pipe Creek in Madison Co., Ind., sister JANE ALLEN, in her 55th year. She was the mother of eleven children of whom six are living (one a member of the church). She was sick 15 months and suffered much but bore her suffering with Christian fortitude. She was a worthy member of the church a number of years. Funeral discourse by Elder G. W. Studebaker and others, from 2 Tim. 2: 11, 12.

Died in Twinn Creek Church, March 9th, 1873, ELIZABETH CRUMBAKER, wife of James Brumbaker, aged 67 years, 1 month, and 18 days. Her funeral was largely attended at the Beech Grove church on Tuesday, the 11th. Services by Elder Haywood, and others of the brethren.

She was the eldest daughter of Samuel and Barbara Leedy, formerly of New Hope, Augusta county, Va. She with her husband removed to this state in the year 1833 where she lived a light to the church to the time of her death. She has left a kind and affectionate husband and a large circle of relatives and sympathizing friends to mourn their loss but not as those who have no hope. Not only do they miss her in the family circle but her loss will be felt in the church. She was good among the sick, free and kind hearted always willing to help the poor or those in distress. She left bright hopes and cheerful works; and bore all the pains with Christian resignation. She has left good examples for all her children and for mothers. It has pleased God to take her from us and we confidently trust that she has gone to the mansions of rest to enjoy the fruit of her labors, and that our loss will be her great gain.

Died near Middlebury, Clay Co., Ind., May 19, 1873, ABRAHAM MILLER, aged 65 years, 1, month and 6 days, leaving a widow (a sister) and many relatives to mourn their loss. Funeral service by the writer from 2 Kings: 1, to a large concourse of people.

A. HENSEL.

Near Albany, Oregon, May 24th, brother JOHN MYERS, aged 59 years, 1 month and 28 days. Deceased was born in Union county, Indiana, and in 1834, moved to Carroll county, where his family now resides. On the 7th of last April, he left his home to visit Oregon, and arrived in Albany, April 23, 1873. Whilst our brother was on his way to Oregon, he was taken with peritonitis, resulting in abscess. Although he was under skillful physicians, and cared for by kind friends, he could not be healed so that he might again return to his earthly home. He leaves a sorrowing wife, eight children, and numerous friends to mourn their loss. Mourn not, bereaved children, for we believe your father has found a home that far exceeds the richest the earth can afford. Dear sister, weep not; though your companion be dead, yet shall he live again. Although you were denied the privilege of bending over his dying bed, you may rest assured dear sister, that his dying hours were calm and peaceful, being fully resigned to his Heavenly Father's will. He retained his right mind until our Heavenly Master's call; then his spirit passed from its tenement of clay without a struggle. By his request, the funeral occasion was improved by brother David Brower, from Job 14: 14, to a large concourse of people.

AARON H. BALTIMORE.

In the Root River congregation, Fillmore county, Minn., March 10th, ANNIE M. ZEBEAUGH, daughter of brother Peter and sister Mary, aged 3 years, 7 months and 17 days; also son of the same parents, little PETER, aged 9 months and 7 days. They died on the same day, about six hours apart, and were both placed in one coffin. Funeral discourse by Wm. C. Hipes, from Luke 18: 16.

In the same place, May 7th, WILLIAM OGG, son of brother Joseph and sister Susanna, aged 4 years, 10 months and 3 days. Funeral occasion improved by William C. Hipes, from the 90th Psalm.

NOTICES.

A WONDERFUL INVENTION RECENTLY PATENTED.—An elegant little instrument which combines twelve practically useful tools, viz: Pocket Rule, Ruler, Square, Bevel, Screw Driver, Chisel, Compasses, Scissors, Button Hole Cutter, Paper Knife, Eraser, and Pencil Sharpener. The article is made of steel and evidently durable. Agents are wanted in every town. The proprietors offer to send steel polished post paid by mail for fifty cents. Silver plated, one dollar. Gold plated, two dollars. Persons desiring an agency or to obtain the tools should apply at once. The proper address is Combination Tool Co., 124 Nassau Street, New York. Also, the new Revolver Lightning Trap, which winds up like a clock. Kills Rats, Gophers, Squirrels, Mice, &c. and throws them away as quick as the name indicates. One trap sent by express for one dollar. Also a new invention that scours or polishes knives and forks instantly and will also sharpen Carving knives. Sent by mail for one dollar. Also, the Telegraph knife and scissors sharpener. It sharpens dull knives and scissors instantly and will cut glass like a diamond. Sent by mail post paid for fifty cents. Please attend to this at once or make a memorandum of the address.

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PUBLISHER'S NOTES

We will state to those needing hymn books that it has been impossible for us to fill orders promptly hitherto as we are too much of the time out of them. As we have no control over this matter we hope it will be borne with.

We had expected to get out a small lot of the old selection of hymn books last winter but were compelled to delay the matter from time to time for reasons which need not be stated. We will say now that notice will be given in this paper as soon as the books are out.

We would say again that we cannot do our business as much on credit as we have done heretofore. We have now a good deal of money out on books that we ought to have. Our creditors compel us to pay when due and we cannot afford to borrow money and have it standing off without paying itself.

We had printed but a small number of minutes over what we needed to supply our subscribers, and running out some little delay was caused as we could not print another edition at the time. All have been supplied now.

We have now finished sending out our premiums for each of the papers and we trust all have come safely to hand. So far all our friends who have expressed themselves in regard to the premiums have uniformly spoken well of them. Many of our friends expressed themselves as much (and agreeably) surprised and wondered how we could afford to give such valuable premiums. Of course it does not pay us unless we can enlarge the subscription of our papers. This we want to do, and we want to do all we can to encourage those who labor for us and the cause even if it be at a sacrifice to us.

The price of the minutes, printed in English, will now be 30 cents per half dozen or 50 cents per dozen. The price of the German minutes is 40 cents or 75 cents. Single copies 10 cents.

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THE GOSPEL VISITOR.

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For the Visitor.

CHRISTIAN UNION.

Behold how good and how pleasant it is for the brethren to dwell together in unity. Psalm 133: 1.

This psalm, says Bishop Patrick, seems to have been penned when all the tribes of Israel had concurred in placing David on the throne, or rather after their subsequent prosperity had evinced the happy effect of that union; when instead of the tribes wasting each other by civil contests, they all harmoniously joined in removing the ark to Mount Zion, and in celebrating the same ordinances of their religion. It was as fitly used by the Christians to express their joy for the blessed union of the Jews and Gentiles and may now serve the uses of all Christian societies whose happiness lies in holy peace and concord. Unity among brethren is productive both of profit and pleasure. Of profit because in it consists the welfare and security of every society, of pleasure because mutual love is the source of delight, and the happiness of one becomes in that case the happiness of all. It is unity alone which gives beauty as well as strength, which renders the church at the same time

"Fair as the moon, and terrible as an army with banners."

There is nothing that twines so closely around the truly pious heart as the desire for peace and real Christian union, indeed it is the only element in which he can live

pleasantly, the only atmosphere that he can breathe freely. Without it there can be no prosperity in the advancement of the cause of the Master's kingdom hence the earnest exhortations of the Apostles to the disciples of their day, to "be of the same mind and of the same judgment, to speak the same things and walk by the same rule," "that we may be perfectly joined together and that there should be no divisions amongst us." Endeavoring to keep the unity of the spirit in the bonds of peace." There being only one body, only one spirit, "even as ye are called in one hope of your calling." Only one Lord, only one faith, and only "one baptism" by which they were incorporated into the one body. And this sentiment seems to have been the burden of the mind of our blessed Savior when in the throes of death as it were, having completed the object of his mission to poor fallen humanity his teachings exhortations and admonitions to them nearly completed, He in the hearing of his disciples addressed the Father with the earnest petition in behalf of all believers, as they would now no longer have the benefit of his presence and aware of the danger to which they would be exposed in his absence. He prayed his Holy Father that he would reach down his own omnipotent arm and keep through his own name those that believed on him, that they might be one in them, that they might constitute a part of the

grand unity which characterizes the Father and himself, that they might be made perfect in one. And why? Because, that the world might know that the Father had sent him. Could this prayer be realized with reference to all who profess faith in our Lord, was all Christedom really made perfect in one, the church would truly be as fair as the moon, clear as the sun and to the unbelieving, would be as terrible as an army with banners, and doubtless very soon the anti Christian powers would have to succumb to the superior power of the church and the blood stained banner of the Lamb would be unfolded and float triumphantly in the breeze over every part of this now sin cursed world, heaven would be brought down to earth. The question arises here why is this prayer not answered, why does not this unity exist throughout the Christian world? Has it not been heard, or has it been made in vain? It is certainly not in vain, but the time for its fulfillment, the Father has kept in his power and will most assuredly be fulfilled at the time in which he "will take to himself his great power and shall reign."

In contemplating the subject of Christian unity the mind is naturally carried back to the Apostolic age when they were all with one accord in one place and the Holy Ghost fell upon them and they spake with tongues as the spirit gave them utterance the wonderful works of God." At this period the brethren dwelt together in unity. Though the brethren had been smitten and the sheep in person for a time had been scattered, but

now the promise fulfilled, the Holy Ghost in the Saviors name being present, the disciples cluster around him, and renew their pledge, enter anew upon the discharge of their duty go forth disseminating Gospel truths to a dying world, having "one heart and one way." They are now a good and pleasant constellation revolving around the grand center in the orbit prescribed. Though unlearned as they were, yet in their united effort the success that attended their labors was truly astonishing and caused Satans hosts to tremble. His kingdom was truly "as terrible as an army with banners." But unfortunately, very soon divisions sprang up among the disciples and one was for Paul, one for Apolos, and others for Cephas, and only some for Christ. Ambitious spirits had crept in among them, not willing to be in subordination to the one body, sloughed off carrying as many with them as possible, and so from that time to the present, from time to time while a part of the body remained in the orbit first formed around the great center, other bodies were thrown off forming new orbits and yet others thrown still farther forming their respective orbits until what is called the body or church members perhaps a thousand bodies all claiming to be the body of Christ connected with the one head. While I am not prepared to admit that these several constellations in their discordant forms are the body of or church of Christ, yet I can conceive that they are restrained by the centripital force by the power of the great attraction of the grand center, from being thrown entirely

away without the hope of recovery, and that when the angel shall descend with the key of the pit, and shall bind the old dragon, then by virtue of this great attraction, shall all be merged into the one body and again form a single constellation and revolve in one orbit, and "Shall dwell together in unity," "God himself dwelling with them, and being their God and we being his sons and daughters," So says the Lord Almighty. The idea that the various organizations professedly Christian as they now exist constitute the body or church of Christ is to my mind perfectly absurd, there being a total want of harmony in sentiment, in practice, in feeling, manner of life, and in Church usages. Instead of there being a oneness in any particular, there is a total absence in many respects of any sympathy or congeniality—positively the opposite of unity—so much so that scarcely can any two of these organizations, as such, worship together. In some instances it is true, that individuals unite with those of other denominations in their devotions, and this perhaps induced by an unusual degree of personal courtesy. If we look around we soon discover that each denomination, wherever they can possibly afford it have their own meeting house for their exclusive use, when they have a respectable number of children at hand each have their own Sunday Schools and other literary institutions.

The same may be said concerning the communion of the emblems of the body and blood of Christ. We hear a good deal said about free communion among some denomina-

tions but how far does it go, the invitation is extended to all who are in good standing in their respective churches to participate. Perhaps a few accept—but who has ever seen these different denominations unite and provide the table in common and partake of the Eucharist as "brethren dwelling together in unity" I have the first instance to witness; none has come under my observation. And if they were thus to commune together, are they in unity? Are not each individual and each congregation as ineradicable in their own peculiar practices as before? Not one particle of their zeal for their own church usages etc., abated, and no nearer a unity than before. For example Baptists of different orders are most strict communionists, as it is termed, nevertheless, the Missionary Baptists of England with the great Spurgeon at their head having in part adopted the liberal idea and doffed the vesture of strict communion and takes delight in belaboring his own brethren who still adhere to that practice, while he communes with and invites his paedo baptist neighbors to commune with him. But for all this, there is no unity in other respects among them. He has in the exercise of liberal ideas yielded this point, and they have waged the most interminable war against him on account of his exclusive baptism, therefore they cannot "dwell together in unity." But one will say they agree on all the essentials of religion and on all the nonessentials they agree to disagree. Nonessentials in religion! What an idea; Nonessentials in religion, and yet

let these nonessentials prevent that union which the apostles so impressively taught, and so ardently exhorted to, and for which the Son of God so earnestly prayed, and which is so necessary to enable us to dwell pleasantly together for good! Oh fatal inconsistency, consummate folly. Why adhere to nonessentials with such tenacity. Let them go to the winds that we may dwell in unity pleasantly together. But the enquiring mind must fail utterly fail to find real Christian union in this throng of arguing to differ and therefore will naturally travel on in search of the unity in which to live pleasantly together. Shall we find it in any of the nominal Christian constellation of modern date. If we can find one that is united together as the Father and Son are united that is, the one body "perfect in one" for which the Savior prayed, that is the one let us see. So long as the sea is smooth and the breeze is steady and gentle the ship sails pleasantly but when storms arise and the waves roll high then and only then may we certainly know whether the vessel is sea worthy. So in the time of national or sectional strife, may we be able to determine with certainty whether we are dwelling in unity pleasantly together. If when our personal, sectional or national interests conflict and we lay aside our brotherly or fraternal union and don the armor of carnal warfare we would have to conclude that the church that will tolerate or encourage this is not the body of Christ, and in it we could not dwell together pleasantly, having not yet found the body "that dwell together in unity."

[To be Continued.]

DEACONS AND VISITING BRETHREN.

Are those brethren we call *deacons* or *visit brethren*, the same officers in the church those seven were we read of in Acts XI chapter.

In my remarks on the subject before last Annual Meeting I said the officers we call deacons were the creatures of the church, and as such the church had fully defined their duties; and could also regulate the order of installation. In support of this view I propose to search the records.

The word *deacon* Webster says means "*a minister or servant*;" and this being so, any minister or servant may by common consent be called *deacon*; hence the church classifies the order of her ministers or servants and appoints to each his ministry or service. The Apostolic church had grades in her ministry since her organization 1 Cor. xii:28 Eph. ix:11, and will continue to have, the names of the officers and ministers only are changed.

Clark says: "The office of deacon came to the Christian from the Jewish Church. Every synagogue had at least three deacons, which were called *par nasim*, from *parnes*, to *feed, nourish, support, govern*. The *parnes* or *deacon*, was a sort of judge in the synagogue; and in each, *doctrine and wisdom* was required, that they might be able to discern and give right judgment in things both sacred and civil. The *chagan* and *shamash* were also a sort of deacons. The first was the priests *deputy* or the *sub-deacon*. In the New Testament the apostles are called deacons. 2 Cor. 6:4. Eph. 8:7. Col. 1:23. See also 2 Cor.

11: 15. And Christ himself the Shepherd and Bishop of souls, is called the *deacon of the circumcision*. Rom. 20: 3." (The reader referring to these Scriptures will not find the word *deacon* used, but *minister*.) As the word implies to *minister* or *serve*, it was invariably applied and pointed out all those who were employed in helping the bodies or souls of men; whether *apostles*, *bishops*, or those whom we call *deacons*. . . . In the primitive church, it is sufficiently evident that the *deacons* gave the bread and wine in the Eucharist to the believers in the church; and carried it to those who were absent. (Justin Martyr p. p. 63, 64). They also preached and in some cases administered baptism. But it appears they did the two last by the special authority of the *bishops*." Clarks Com. Acts 11: 4.

In the *Roman Catholic Church*, the office of *deacons* is to incense the officiating priest; to lay the corporal on the altar; to receive the cup from the sub-*deacon*, and present it to the person officiating; to incense the choir; to receive the pax from the officiating prelate, and carry it to the sub *deacons*; and at the pontifical mass, to put the miter on the *bishop's* head.

In the *Church of England*, the office of *deacons* is declared to be to assist the priest in administering the holy communion. And their office in *Presbyterian* and *Independent* churches is to distribute the bread and wine to the communicants. In the latter they are elected by the members of the church. In *Scotland* a *deacon* is the overseer of the poor, and the master of an incorporated company." Webster.

In the *German Baptist Church* the duties of her *deacons* or *visit brethren* was defined as follows by the A. M. of 1835 query 4. "First, as visiting brethren and overseers of the poor in the church, they have to assist and attend to the yearly general visit from house to house; and it is necessary and their duty, when the church is divided into different visit districts, to take the lead in the visit as well as that of the ministers; and in case the minister could not assist on account of sickness, it is the duty of the *deacons* to carry out the visit with other brethren, and to bring before the ministers and the church what they had found. Further, when anything of importance is to be investigated in the church the ministers have the right to request them to accompany them, or if the case is not of special importance, to send them to investigate the matter and bring it before the ministry. Further, it is their duty, inasmuch as they have been elected to be overseers of the poor, to visit the sick, especially if they are poor, who may be in distress by reason of sickness or other causes, to examine their case, and to report to the ministry, and, if necessary, the ministers to hold a council with the church what is further to be done. When money or grain is contributed in the church for the poor in the church, it is their duty to keep a regular book account of what they receive, and what they lay out for the poor or otherwise for the church, so that they are at all times to render an account with and to the church. Upon the whole all that may occur in the church and is to be investigated, is commit-

ted to their care, and if they hear of anything to bring it before the ministers, to council whether it is to be examined, and to see it done if found necessary.

“Further, it is their calling to assist the ministers at meeting, by reading the Scriptures, by using freedom in prayer, and to bear testimony to what was spoken; and if it should happen that no minister could come to meeting, it is their duty to lead the worship by singing, prayer, and reading the Scriptures, and if they feel so, to exhort to the edification of the congregation; yet it was the counsel of the old brethren that it is not their calling to rise on their feet in order to exhort; (This feature has been not maintained by subsequent A. M.) and thus to conclude the meeting in the usual order, and to make the ordinary appointments for meeting. Again, when a minister is called to hold meetings in other districts, and he requests the visiting brethren to give him company and assistance, it is their duty to assist, and one or the other to go with him.”

“Further, it is their duty to serve at table; where a lovefeast is held to make the necessary preparation, to call as many other brethren as they need to assist and at the time of the lovefeast to see to it that the sisters can get all things ready at the proper time, and themselves setting the table, and so in all things see to it that everything is done decently and in order.”

Having set in order before the reader the duties assigned the servants called deacons in the different church organizations; beginning with the Jewish, and ending with

the apostolical *German Baptist brethren*; and we see that these services are different, while that of the Brethren is dissimilar from all others; proving that the servants we call *deacons* or *visit brethren* are the creatures of the church; and are created just as emergencies arise, or circumstances may require, hence churches have from two to ten deacons. And as they are the creatures of the church it is very proper she should regulate these installations according to the character of the service required of them. We observe that the duties of a *deacon* as defined above are altogether subordinate to the ministers of the word; all matters assigned them to investigate must be reported to the ministry of the church etc. Hence their installation must be in insubordination to the ministry who is installed into the full office of the ministry by the laying on hands by the Presbytery and with prayer while ministers in the lower degrees of the ministry; and *deacon* servants are justly and very properly received into these several positions by the church with the right hand of fellowship, and *kiss of love*.

In answer to the interrogatory at the head of this article. I say No, there is not a trace of similarity between them; and on what authority the seven in Acts xi are called *table servants*, I fail to know; there certainly is nothing in the text that will justify such a conclusion. It is true the word *serve tables* stands in the record, but surely do not apply to the seven men whom the disciples should look out from among themselves whom the apostles would appoint over *this business* but,

THAT BUSINESS? The business to investigate a matter which had given the infant church at Jerusalem some trouble. The business to investigate into, and to settle the cause that had given rise to the murmurings of the church. This murmuring arose about the table service, and when this murmuring was reported to the apostles, I think they ironically said that it is not reason that they should leave the word of God and serve tables, from which I presume arises the idea that these seven should serve table. But to my mind the irony is, It is not meet that we should stop preaching, and go to investigate into, and settle the murmurings of the Grecians about their servers of tables. So choose ye etc., whom we will appoint over this business; that is, *to settle the murmurings.*

In the second chapter we have some eighteen dialects who said "we all hear in our tongues the wonderful works of God." And I think it is morally certain that some of all these gladly received the word, and were baptized; and these, having all things common; sold their possessions and goods, and parted them to all men, as every one had need. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and bought the price of the things that were sold, and laid them down at the apostles feet, and distribution was made unto every man according as he has need." This distribution however was not made by the apostles; for if it had been there would be neither sense nor

meaning in their language when they say: It is not meet that we should leave the word of God and serve tables. The very circumstance of being thus together in one place and having all things common would suggest the propriety of having some one appointed to distribute to each one properly. And the disciples were not without a precedent; for when their Master fed the thousands in the wilderness, he blessed the food and gave it to the disciples, and they distributed it to the people. But in this distribution a murmuring arose among the disciples. It is no very hard thing for Jews and Greeks to get into a quarrel; and hear the Greeks murmur, I am inclined to think they quarrelled with the Hebrews, because as they say they neglected three widows in the daily ministration. Where there is a ministration, there must of necessity be an *administrator*, for there can in the nature of things be no ministration where there is no administrator. And it was against these Hebrew administrators the Grecians murmured, because as they say, they neglected the Grecian widows in the daily administration. Now to investigate the cause of this murmuring, and to settle it; the apostles say to the disciples look ye out among you seven men of honest report etc., men who will do right even between Hebrews and Greeks. and we will appoint them over this business; not *to* the business to distribute, but *over* the business of settling this dispute. And the saying pleased the whole multitude; they held the election, and set the seven elected brethren before the apostles

and when they had prayed they laid their hands on them. And thus they were installed into the service whereunto the church called them. And there is not a trace of similarity between the service to which they were called, and that to which the church now calls her *deacons*.

This whole transaction is an entirely new thing in the infant christian church. We have on different occasions read of hands being laid on the sick and afflicted for their recovery both by the Savior and his disciples. But as an act of installation or ordination of ministers, this is the first instance on record in the annals of the church. Although the Savior had sent his twelve disciples to go to the lost sheep of the house of Israel, and said, "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely give etc." And again the Lord appointed seventy and sent them two and two before his face into every city and place whither he himself would come, etc., and finally sent the apostles into all the world to preach the gospel to every creature, and to teach all nations, and to baptize them etc. But no account of hands being laid on any of these.

After this we find that when the Holy Ghost said separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away. And later still we read that the hands of the Presbytery were laid on Timothy. And also a caution not to lay hands etc. But this in Acts vi: 6 is the first, and as far

as the record shows is without a precedent. But as God for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, etc. Some of these names were, or are sometimes called bishops or elders. And Timothy was ordained by laying on hands by the presbytery, and he was ordained the first bishop of the church of the Ephisians. And for this Paul left Titus in Crete to set in order and ordain elders or bishops as Paul had appointed him. And thus to ordain was by the laying on hands by the presbyters, and the seven ordained by the Apostles Acts vi: 6 were the first bishops, or elders ordained in the Christian Church. And if I were asked, where did the apostles get there instructions to do so from, would answer that Jesus had told them that when the spirit of trnuth, is come, he will guide you into all thruth; for he shall not speak of himself, but whatsoever he shall hear, *that* shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you." St John 15: 13, 14.

These being the first bishops or elders ordained by the apostles, and were next in power and authority to the apostles, and after the apostles' age, the bishops are the highest ministers in the church and they only should, or have a right to ordination by the laying on hands.

D. P. SAYLER.



"A GLOOMY WORLD TO ME."

BY D. B. MENTZER.

Not to me, beloved brother, sister. To me, your unworthy correspondent and least of writers and saints, the world presents countless scenes and evidence of the beauty, wisdom, grace and power of "my Lord and my God."

"The world looks very beautiful,
And full of joy to me;
The sun shines out in glory bright,
On everything I see.
I know I shall be happy,
While in the world I stay,
For I will follow Jesus
And follow all the way.

So I feel. Do you wonder, or do you rejoice?" The sky is bluer ten times where it is black once. Keep your face toward the sunny land of the Eden of the Lord, and the breezes forthcoming will not only chase away the little clouds that come over our vision, and under which so many people groan, but will bring the sweet, refreshing air of glory into our hearts, and make us all aglow with "Christ in us the hope of glory."

Walking up street, as I do every day to and from business, some days ago, I passed an open door from which proceeded the sound of voices in conversation. One voice was heard to say, "O this is a gloomy world to me!" I heard no more, but as I passed along on my way to my desk, the meaning of that awful sentence was indelibly impressed on my mind. I know not the *cause* of the expression. Men and women in every community make similar expressions, arising from various causes. Some persons say these

things sometimes and don't mean them. It is said "Americans are fast people;" their word is "Go ahead," and not only in financial, commercial, and business affairs, but go ahead of their means, their capabilities, and their proper positions. People take too little caution and second thought. This "fastness," this persistent headlong and headstrong go-aheadativeness is the prime cause of trouble in ever circle or department of human life. We need more sacrifice and self-denial to make society better. Sacrifice is good, and true sacrifice is sweet, but *obedience is better*. Obedience to the law of right in business and in social circles would prevent many a one from saying, "O my prospects are gloomy," or "How gloomy is life to me!" But

"Tis religion that can give
Sweetest pleasures while we live."

If we sacrifice ourselves to the Lord and obey his commands. This is a blessed service. If we yield ourselves servants to obey the rightful King of kings, He will soon call us from earth away, and lead us into that better land that excelleth all present scenes of His beauty and power. Such a life is enviable. Such service is to be coveted, for in it we will have a sure guide, a "sure word of prophesy," a sure hope of immortality beyond the confines of the tomb. Such a path is not gloomy, for "His word is a lamp to my feet, and a light to my pathway. The light of the life of Jesus, exemplified in our lives, will dispel all the numberless clouds of gloom and sorrow that may come over or near us in our journey to the bright city of our King. It should be a bright

world to us, because of the opportunities we have to say a word for Jesus, and do kind acts, and "bear in our bodies the marks of the Lord Jesus. These marks, we think, are the fruits of His spirit—love, joy, peace, long-suffering, gentleness, meekness, faith, temperance." Please think of each one of these things for a moment. They will doubtless answer the question: "What lack I yet?"

Brother, is this a gloomy world to you? Do you not see the works of God in all Nature around reflecting His light and glory? Look at the streamlet, the grassy fields, the golden grain, the leafy trees, and sunlit skies. Look up into the firmament in the evening hour, and see the stars set in the crown of the universe; see the pale faced moon hiding now and then behind yon floating cloud; see the blooming flowers, and hear their song, as they seem to say: "The hand that made us is divine." Sister, do not these handiworks of God, cause you to love your Savior more? And when we consider His work of redemption, and feel our relation to our elder brother Jesus, this is not a gloomy world. Look on this bright side. Times may be hard, but it will make them no easier to wear a gloomy or sad countenance. What makes the flower? Is it the sunshine or the cloud? It is not the cloud. You have little troubles—so have others. These give sinew and tone to life—fortitude and courage to man. Were there nothing to disturb the surface of the ocean, the sailor would never get skill. There is more virtue in one sunbeam than in a whole hemisphere of gloom.

This is the bright side. Try it. Live by prayer, fervent, increasing prayer to your Father, faith in Jesus, the wonderful counsellor, and loving obedience to all His requirements. Remember the bright side.

Waynesborough, Pa.

For the Gospel Visitor.

DEAD TO SIN—ALIVE TO GOD.

BY J. S. FLORY.

"Likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 11.

The Scriptures imply that to be dead to sin we are no longer active therein. To be dead in trespasses and sins is one thing and to be dead to sin another. He that is dead in sin, is dead to God, to holiness and righteousness. He is alive to sin—living in sin. Christ who was offered for the sins of many "died unto sin once; but in that he liveth he liveth unto God." Now as Christ was crucified and died so the sinner must be "crucified" and die to sin. All that are "baptized unto Jesus Christ are baptized unto his death" and being thus "planted together in the likeness of his death we shall also be in the likeness of his resurrection. Thus we see how we become alive unto God through Jesus Christ our Lord. "Christ was raised up from the dead by the glory of the Father even so we should walk in the newness of life." Now it is evident to be "dead to sin" means *dead*, not half dead, but inactive to sin—thoroughly crucified; so that sin no longer hath dominion in our mortal bodies. Grace cannot abound where sin continueth. "How shall we

that are dead to sin live any longer therin." The apostle further says: "Let not sin therefore reign in your mortal bodies that you should obey it in the lusts thereof." We are not to suppose because a person is entirely dead to sin he cannot be tempted. Being alive to God—living by faith a child of God, he may have many sore temptations like Jesus who, "was in all points tempted like as we are yet without sin," he having resisted Satan with a judicious use of the "Sword of the Spirit."

This being dead to sin implies being crucified to the world—dead to the *spirit life* and *activity* of the world; because the world "lieth in sin" and the influences that characterize the world in a great measure are from Satan who is the fountain head of sin. How then can it be possible for us to *live* in the ways, walks, and pleasures of the world if we be dead to the world it is just as plausible to suppose a spirit can abide in a dead body as to suppose the spirit of the world can abide in us and we be dead to the world at the same time. Verily nay! but whatsoever spirit abideth in us unto that spirit we will be alive. Neither can two spirits of different origin dwell together in harmony in the same body. "Ye cannot serve two masters."

If a man lives you know it by his breathings. If he be dead you know it by his appearance and want of pulse. If a man be alive to sin you may know it by his breathings after the world, sin and Satan. If dead to sin, you may know it by his appearance and want of sinful pulsations.

He that is "dead to the world and the world dead to him" and alive to God liveth in God and God in him, his breathings are of a divine nature that causeth him to grow in grace and knowledge of the truth. His mind is remodelled—"transformed from the world" old things have passed away, "all things have become new," *all* means everything. The mind that was proud, haughty, and self-willed when renewed is just the reverse—humble, meek, and submissive. The aspirations that were of an exalted nature, now become lowly. The disposition that was full of vanity, envy, revenge and selfishness now becomes, through the renewing process of the Holy Spirit, modest and wise, love takes the place of envy and revenge and "having a brother's care" the place of selfishness. Instead of a trifling gossip the conversation is such as becometh those professing godliness. The inordinate desire to "show'off" in point of apparel is "crucified" also, so that fashion's baubles such as rings, trinkets, gewgaws and the whole catalogue of abominable things that constitute the paraphernalia of Satan's votaries are hated as so much stubble raked together by Satan to produce a more terrible burning in the great and notable day of the Lord. For it is a noticeable fact that those things, deemed innocent in themselves, have an influence to pamper pride in the heart and thereby open wide the avenues of sin through which Satan walks high shod to the human heart when enthroned as monarch of the realm he chains the soul with the fetters of damnation.

Alive to God! Oh what wonders

loom up in the soul upon a proper conception of that expression. "Dead to sin" is a consummation blessed indeed,—dead to the lusts and elements that war against the soul, is a victory more grand in its results than ever Alexander achieved amid rivers of human blood. But to be alive to God; who shall declare the glory of such an event? Wanderers, aliens and foreigners to God, doomed to ruin; dead, dead, to all intents and purposes, but now may be made alive to God. How? and from whence cometh such happy attainments? *Through Jesus Christ our Lord!* Yes. He the author of our salvation—He our light, our life and Redeemer. Oh the love of God! that gave us "the only begotten" the blessed "Son" whose blood cleanseth from all sin. Shall we make excuses for sin seeing we must be so crucified as to be dead to sin and alive to God? If the time spent in hunting excuses for our sins, was employed in prayer to keep Satan at a distance we would be the gainers. Let us examine ourselves whether we be in the faith or not, such faith that gives us the victory of the world and all the works of darkness, and gives us life and immortality through the Lord Jesus Christ.

Dead to sin and alive to God. Take the remedy dear soul, that "killeth and maketh alive." Look to Christ through obedience (in which is implied faith and repentance) and you shall crucify the "old man" with his deeds and put on the new man and be alive to God—alive to Him while the ceaseless ages of eternity roll on,—yes ever alive to Him in that upper universe of His love. "Amen! Amen! Ever so let it be."

The Lord, the Believer's Arm.

"Be thou their arm every morning." Isaiah 33: 2.

* This is a prayer to Jehovah for help and deliverance in view of the danger in which the Jews were exposed to, in consequence of an invasion of their country by the Assyrians. The language is symbolical and very suggestive. The arm is a symbol of strength, and is used in the Scriptures as emblematic of God's protection, assistance and power. "Hast thou an arm like God?" was a question put by the Lord to Job, and implied that God's power was so great that Job's would not compare with it. And the Psalmist in referring to the victories of his predecessors in their conquests of Canaan, says, "For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them." Ps. 44: 3.

Be thou their arm every morning. How suggestive is this petition to God! Why is it desirable that God should be our arm? The reasons are many and plain. Human weakness and insufficiency to withstand the temptations, and perform the duties of life is here plainly taught. When we come to know ourselves thoroughly, our own moral helplessness will be clearly seen; and if the arm of the Lord was not revealed as a source of strength, we might sink in despair, in view of our own insufficiency to war against the world, the flesh and the devil, enemies with which all must fight who are trying to live a godly life.

Be thou their arm every morning. What for? For our defense." "Because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter, 5: 8. Every believer may take up the language of the Psalmist originally applied to a nation's deliverance, as applicable to his own individual case and experience. "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." Psalm 124.

Be thou their arm every morning. Yes, we do not only need that arm as a protection, but we need it also as a help. 1. We need it to help us bear the burdens of life. These we all have. Some have one kind and some another; some have more and others less. We have the burden of care, domestic, ecclesiastic, and commercial, or business care; the burden of sorrow arising from affliction, bereavement, and our own infirmities; we also have the cross of Christ to bear. "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27. Such is the plain and positive language of Jesus. 2. We

have the burden of Christian service to bear. In other words we have to meet and perform the duties associated with a Christian life and profession. These are many and arduous. "My yoke is easy, and my burden is light," said the Savior. This plainly implies service or work. And this yoke is easy and this burden is light, when "underneath the everlasting arms," Luke. 23 : 27, or, when the Lord is our arm.

Be thou their arm every morning. With this arm around us we are safe. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12. The Lord alone can hold us up. And he says kindly and tenderly to the frail and sinful children of men, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah, 27: 5. Take hold of my strength; or in other words take hold of my arm. What condescending language from Jehovah to men! Here is safety or salvation in the arm of the Lord. "My sheep," says Jesus, "hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand." John 10 : 27, 29.

"Lord, how secure and blest are they
Who feel the joys of pardon'd sin;
Should storms of wrath shake earth and sea,
Their minds have heaven and peace within."

Be thou their arm every morning. Mark, every morning. We need the strength of this arm every day we live. And we therefore should,

"Begin the day with God!
He is thy sun and day;
His is the radiance of thy dawn,
To him address thy lay."

Thy first transaction be
With God himself above;
So shall thy business prosper well,
And all the day be love."

In perfect harmony with this ancient Hebrew prayer, is the petition in the Lord's prayer, "Give us this day our daily bread," while this petition teaches us our dependence upon God it likewise teaches us our continual dependance upon him. Hence every morning let us turn our feet and lift our heart to a throne of grace asking the Lord to be our arm.

And while this arm of the Lord is needful for all, it is available to all. Let us then make it, or the strength and power which it implies, ours; that we may "be strong in the Lord and in the power of his might," and always abounding in the work of the Lord, knowing that our labor in the Lord is not in vain. Let none be discouraged; neither the guilty, the timid, or the weak, for "the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Isaiah, 52: 10.

J. Q.

For the Visitor
THE RISEN LORD.

He is not here; for he has risen, as he said. Come see the place where the Lord lay. Matt. 28: 6.

This language was certainly cheering to those women to hear the Lord had risen from the dead. "And the angel said, go quickly and tell his disciples that he has risen." Oftimes the Saviour had met with his disciples and told them that he must be crucified and rise from the

dead. We find on a certain occasion that Peter took him and began to rebuke him saying: Be it far from the Lord; this shall not be unto thee. It seems that Peter could not bear the idea of him being put to death but we find the Lord tells him and says, Get thee behind me Satan, thou art an offence unto me, for thou savourest the things that be of men and not of God. Although it is plainly set forth in the Scriptures that the disciples loved their heavenly master from the fact when Jesus told his disciples that Lazarus was asleep and his disciples said, "Lord, if he sleepeth he doeth well," though he spake of his death and then he told them plainly he was dead. Then Jesus went to him and we find that Thomas said to the rest of them let us go with him that we may also die with him. Here we see the love he had for his Master even to die with the Lord and perhaps his language expressed the feelings of the rest of the disciples. We also find that the risen Lord asked Peter if he loved him, and Peter said, Thou knowest all things, thou knowest that I love thee. Then he said feed my sheep.

But after the Savior was crucified and laid in the sepulchre we find that the disciples went to their old occupation "a fishing" What a terrible dread must have been on their minds to think that their Lord was now dead whom they had so often seen going about doing good, such as causing the lame to walk, the blind to see, the deaf to hear, and casting out devils, and not only so but raising the dead, which caused their hearts to rejoice. Perhaps these were some of their thoughts

when Mary Magdaline and the other Mary brought them word that the Lord had risen. Oh, what glad news this must have been to their ears. It certainly was for we hear Peter, and perhaps with a loud voice, say, Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. 1st Peter, 16: 3d verse. Glorious hope indeed to think that he was now on earth amongst the living, but we find they met in Galilee according to the Savior's words. Now he tells them to go and teach all nations and that he would be with them always even unto the end of the world. After this he was taken up into heaven, and lo we find that he is on the right hand of God, but the time is coming when he will come again. And what a blessed time there will be to those that are dead in Christ for they shall rise at his coming. Yes, blessed hope to think that those who have been sleeping for lo these many years shall come forth. "Marvel not at this for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation." John, 5: 28, 29.

Horrible thought it is to appear before an angry God and awful will be the sentence, depart from me ye workers of iniquity, I never knew you. Oh sinner, stop and think for a moment where you are going if you die in your sins. In hell you

will lift up your eyes being in torment, but at the second resurrection you will be judged and you will be cast into the lake of fire and brimstone to be tormented day and night forever and ever throughout the endless ages of eternity. Oh! what shrieks, what groans will be there in that miserable place of torment. It makes my hand tremble to pen these lines though truth demands it. But not so with the Christian. Though he may suffer persecution and the finger of scorn may be pointed at them. But let us be like Paul, glory in persecutions and in tribulations for if we are persecuted for righteousness' sake blessed are we though these bodies of ours must sleep the sleep of death. But we need not dread its gloom for the body of Christ slept there and lighted up the tomb. "But when the Lord shall descend from heaven with the voice of an archangel and with the trump of God, and the dead in Christ shall rise first and we which are alive and remain shall be caught up together with them to meet the Lord in the air and so shall we ever be with the Lord; wherefore comfort one another with these words." Blessed hope of meeting those loved ones that are gone before to meet to part no more in that delightful city where there will be no more sighing nor mourning but joy forever and ever, to live in glory, to shout and sing praises with the angelic hosts of heaven. Then we can say our bodies are not there they are risen. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power! But they shall be priests of God and of Christ and shall reign with him a thousand years. Rev. 20: 6

Z. ANNON.

For the Visitor.

TIME REPENTANCE, AND FAITH.

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." Matt. 1: 15.

The Savior after John was imprisoned, came to Galilee, "preaching the gospel of the kingdom of God." And upon this occasion he spoke the language of the text. The first thing to be considered, is the time which is fulfilled. We understand that time, to be the time before the kingdom of God was preached; which ended when John began to preach and baptize; for, "the law and the prophets were until John; since that time the kingdom of heaven is preached." By this, then, we understand that the time spoken of, which was the time of serving the law, and in the oldness of the letter, was fulfilled when John began his work in the wilderness. Now we are no more commanded to serve him in the oldness of the letter, but in newness of the spirit; for he says, "God is a spirit, and he would have such servants that would serve him in spirit and in truth," which truth is the word of God; according to the Savior's own language. In the night of his betrayal, when he was praying the Father in behalf of his beloved disciples, he says, "sanctify thou them through thy truth," and then says, "thy word is truth." We understand, then, that the time of serving in the oldness of the letter is fulfilled; and, that this is a season to serve in spirit, and in truth. "Now commandeth he all men everywhere to repent." Now the apostle says, "godly sorrow worketh repentance." We might remark here, that it is often understood that a sorrowfulness for sin is repentance, which, would conflict with the language of the apostle. He says it worketh re-

pentance; but he does not say that it is repentance. Now we understand repentance to be a forsaking of sin, which is wrought by a godly sorrow. We however, do not understand a repentance to be a conversion. When we are converted, we have passed from death unto life; and become a new creature in Christ Jesus.

Our view on repentance is fully contained in the language of the Savior, where he says, "Come unto me all ye that labor, and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." We have two rests spoken of in this passage. The first rest, I claim, follows repentance. When we repent, we throw sin off our shoulders; and come from under the yoke of bondage, and this is the rest spoken of; but we have not yet taken up the yoke of Christ; and therefore are not converted. The apostle says, "Repent ye, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." Now, the apostle says, "repent AND be converted." Conviction is not excluded. After we have taken upon us the yoke of Christ, then it is, that we are converted persons, and are prepared for the second rest. The next subject is that of believing the Gospel. "Repent ye and believe the Gospel." are the words of the Savior upon the subject; but because we are not willing to take upon us the yoke of Christ, we may SAY we have faith. But the apostle James would say, "show me thy faith without thy works; and I will show thee my faith BY my works." Abraham had faith, and it was accounted to him for righteousness. Abraham made

his faith perfect by works ; for after God had promised that in his Son all nations should be blessed ; and, that his seed should become as the sand of the sea, he commands him to take him upon the mount and offer that same son on an altar. Abraham did not confer with flesh and blood as we are inclined to do but in the morning he rises from his bed, and makes all things ready for the journey, and takes his son and two servants, and starts, as the Lord had directed him. When he came to the mount, he did not yet stagger at the promise of God ; but left his servants there, saying, "remain ye here until I and the lad go yonder and worship." He goes up the steps, and builds the altar, and takes the son with the knife in his hand in order to slay him ; but when he had proven, and made alive his faith by his works, the Lord said, "it is enough." Now my dear reader, if you tell me why God commanded Abraham to do this ; I will tell you why he commands us to wash one another's feet—to salute one another with an holy kiss, etc.

I claim that it was done to prove his faith. And he gained such favor with God that it is said that he is the father of all the faithful. And for this very reason he gave us the commands he has given us to try our faithfulness. The apostle James says, "faith without works is dead." "As the body without the spirit is dead so also is faith without works dead." Then we understand that he has given us the commandments to prove our faith. And brethren and sisters if we hold out faithful in doing the commands ; we think the language of the Savior will be similar to that of God to Abraham. "It is enough!" We have done enough and no more. The Scriptures say, after we have done

all that is commanded us to do, we shall yet say that we are unprofitable servants for we have then done no more than our duty. The Savior does not say believe that Christ has come ; or if you believe that your sins are pardoned, it is so ; but he said "believe the Gospel." Paul says, "the Gospel of Christ is the power of God unto salvation to every one that believeth." And again, "by this ye do know that know him, if we keep his commandments."

DENNIS WEIMER.

Preparation for the Last Days.

The man who has to cross a wide heath when the blast of winter blows in his face, will not have his garments hanging loose as though he were in July fields ; he will button his coat around him and grasp his staff firmly. There is no loun ging among sailors when the sea and sky are mingled in a blinding storm, and the lamps overhead lost in thick darkness. By the voice of authority, by the sense of duty, by the fear of danger, all are quickened into almost superhuman activity ; and the provident skill of man gives battle to the fury of the elements. Now though the children of this world are wiser in their generation than the children of light, yet surely the latter will begin to make some preparation for the dreadful days which are coming. It cannot be denied that it is the period of disintegration. The millions are drifting away from old moorings into unknown seas. Old races and institutions ; old thrones, altars, and creeds are caught like chaff in a whirlwind, or blown about like autumn leaves. What a

din there is with Secularism, and Spiritualism, Mormonism, and Positivism, Ritualism, and Rationalism; and how earnestly any man with reverence in his soul desires to escape from the turbulence of all the *isms* into some quiet wilderness where he may hear the whisper of God. The bishops of a worn-out superstition have gathered together in the "eternal city" to decree the infallibility of a poor old man, and the Assumption of the Virgin; while apostles of an insurgent science are seeking in council for an ape ancestry and a universe without a God. It is hard to say which party has drunk most fully the mingled wine of confusion and astonishment. But there are myriads who care no more for Comte and Huxley than for Manning and Antonelli; and with them it is the roar of animalism in all the gates. Racecourses, taverns, hells, gambling houses, theaters, concerts, all present their coarse attractions; and the masses swarm on, seeking to drink from broken cisterns or from wells of poison and death.

Is there anything certain? Is the whole country barren from Dan to Beersheba? Have we ourselves received a cunningly devised fable? Are the ancient fountains of inspiration all dry?

Can we stand anywhere without the ground shaking under our feet? It is high time to enquire. The writer of this article can assure the reader that he is disposed by constitution to rationalism a long way north, and if found in the *House of Faith* it is purely through the force of evidence.

* As it appears to me, there is im-

mense power in the message which professes to come from God in the Christian documents, truth authentic in the testimony, independently of any external seals. "No man hath seen God at any time, the only-begotten Son from the bosom of the Father he hath revealed him." "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live; and he that liveth and believeth in me shall never die." "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." "Hercin is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." "Then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

What words of power we have here, and what a story of wonder is indicated! God descending for human recovery; Christ the sinless one dying for the guilty; Christ the dead one shaking the house of death, and bringing immortality to light! "God commendeth his love to us;" it is infinite love; the deep sea of life has neither bottom nor shore—in power it is awful, in wisdom profound and fathomless.

As to the mystery of it, which frightens some poor icebergs in human shape, how can we escape if we wished from *that* element? We swim in it like the fish in water; and if ever we make our escape from the sweet and solemn mysteries of faith it is only by getting into the deeps of Satan. The fact is that men *must* keep hold of the supernatural world, and if they lose their hold on the divine side they seize with eagerness the infernal. It is not the actual transformation of God into humanity, for that would be impossible; nor does it involve the transformation of man into divinity, which is equally impossible; but it is the Word incarnate. The divine nature takes the human into incorporate alliance, so that the Man Christ Jesus has dwelling in him all the pleroma, all the fulness of the Godhead bodily; revealing in and through the human vehicle all the perfections of the divine nature. The second Adam, the Lord from heaven, the new and better leader and commander of the people, rays forth the glory of God in the form and fashion of a man. In his transcendent exhibition of the sinless and God-like life there is matchless quickening force, which has been amply proved in the records of Christian life during eighteen hundred years. The Almightiness of power runs in fountains of love; the fathomless wisdom comes out in sweetest simplicity; the unsullied holiness and purity is never austere, but as richly human as anything could be descended from above. The final scenes of his death and resurrection have a grandeur all their own. The one

who sweated in the garden till the drops fell like blood, and cried through the darkness that veiled his agonies as though he were forsaken, was more than a martyr, was doing a work of solemn significance, which the character of God and the need of humanity equally demanded. He made his soul an offering for sin, by himself he purged our sins and then sat down on the right hand of God. He could have no companionship in that mysterious expiation. The solitary sufferer though his bones were not broken, had his heart broken by reproach; but there never was love like his love in earnestness and self-sacrifice. No chronicles contain anything like unto it in measure or glory, in fulness or infinity. One died for all when all were dead, and he who might have poured upon us the red rain of penal fire washed our sins away in his sacrificial blood. The one who was lifted up on the cross lifts the world along with him. Though covered by the waves of horror, and sunk in deep mire where there was no standing, he emerges again with rescued humanity, and is our glorious High Priest in the present and in the future.

The power of his resurrection is great, not merely as a proof of his accepted sacrifice, but as the revelation of the eternal for man, as the demonstration of another and a better life. Now the resurrection of Christ from the dead is a historical verity, a fact as well established as any fact can be which we have not witnessed with our own eyes. It has under it, and around it, great massive columns of evidence; and is surely the field where the war of

unbelief must be prosecuted, so long as we confine ourselves to ground purely historical.

But what I wanted to remark when I began to glance at foundation facts was simply this: *man never could have invented such a story.* God revealed in human form for the redemption of a fallen race, Christ slain in sacrifice for human transgression, Christ raised from the dead as the revaluation of a certain future, Christ exalted at God's right hand as Prince and Savior, Christ coming back in power to wind up all the mysteries of existence, and found through resurrection the everlasting Kingdom of Righteousness and Glory. There is nothing like stories of human manufacture. Such men as Homer and Shakespeare can tell us fine things, but they work with the material of humanities in history. They simply put the life of genius into old records. Such men as Dante and Milton can tell us still deeper stories in other domains, but they have divine traditions to operate upon, and that which they originate themselves is frequently outrageous and revolting; but this great history is unique. In its supernaturalism, and in its humanism, in its transcendence, in its coherence, in its grandeur and its simplicity, in its power and in its love, it stands alone. In fact we speak soberly when we declare that it is from God and of his eternity, and that his essential light burns in it from root to blossom, shines in the temple from cope to basement. We may speak then of Christianity as we do of nature, only with more perfect assurance. The great visible house which we inhabit in the

flesh may sometimes be shaken by storm, temporarily deformed and darkened by tempest and eclipse; but after all it is a rock bound world, finely lighted by lamps ethereal, and full of sculpture and painting of finite workmanship. In the view of the whole reality from the roof of fire to the granite foundations—while sea and forest, field and river, and mountain, shine out before us in beauty and profusion, we may fairly say that the devil never planned or lighted the building; that it came not from any infernal god, but from the same God who gave unto man his being and his work, his nature and his service. We argue from the correspondence between man and his house, a common and glorious origin from one Lord God Almighty. The house is adapted to man in his materialism, and in his idealism; soil, rivers, and atmosphere, solid rocks, and hoary forests, and living fields supplying all that he needs for sustenance and enjoyment while he remains under the conditions of time and flesh. Nor is the place a mere house of residence, granary and workshop, but it partakes of the temple; a mystical charm is through all, and over all its departments, and nature speaks in motherly tenderness to all who live worshipfully and seek for close communion.

We reason in like manner concerning Christianity. The correspondence between man as a spirit—that is, man in his moral nature—and Christianity, though not more real is certainly more glorious. That which promises him the forgiveness of all past sin, the regeneration of his nature, the peace of God in the

soul and witness of the Holy Spirit, deliverance from the dominion of death, immortal youth and blessedness in a kingdom of surpassing glory—so profoundly corresponds with his actual wants and capabilities, that his soul responds to the truth and divinity of the message. No hostile power could, or would have sent such tidings; and they are above all that man could have dreamed in his alien condition.

But in view of the gathering darkness and confusion of the last days, when faith will be sorely tried by the prevalence of false miracles, debauching pomps, atheistic philosophies, and general ungodliness—and when there may be expected many shipwrecked upon desolate and Godless shores—there is one matter which I desire to emphasise. The kind of evidence which I have before me was indicated by our Lord when he said, “If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself.” Coleridge, though he poured too much contempt on the miracles and on all external evidence, was in substance right when he said, “Christianity is a life and a living system, try it.” We might say to the poor creature who has tried many fields and springs where life is said to reign—and is bankrupt and miserable—*try this!* You have been in barren fields and at broken cisterns—or in pastures of poison and by rivers of death; try this; if it fail, it will only be another failure. But there never was a man who found it fail—or his experience would be indeed awful.

We cannot all be ripe scholars, not many of us have philosophic power, or logical sharpness; few of us are

skilled in balancing historical probabilities. But here is a region in which the mechanic and the peasant, without recondite knowledge or rich culture, may have the most conclusive and indestructible evidence. Faith is grand and powerful, but knowledge is deeper in assurance. “He shall *know* of the doctrine whether *it be of God*.” The three thousand at Pentecost who heard the tongues and beheld the flame-like radiance, firmly believed. The Ethiopian nobleman, who heard the gospel in his chariot, received it with confident faith. The Samaritans, when they heard of the kingdom of God, and the name of Jesus, and beheld the healing power and the casting out of demons, received the truth in cordial reliance. Cornelius and his friends were convinced that the tidings were from God. But none of these parties in that stage, *knew* that the system was from God. Knowledge is the ripe fruit which grows after we have been planted in the celestial soil, the gradual growth of rich experience gained from trial. As we do his will, and advance in the knowledge of his ways, we discover in the depths of consciousness that the promises and consolations of God are all realities, and that, in comparison, all other things are shadows. The assurance of divinity in the Christian religion becomes pregnant and living, throned in the head, beating in the heart—heaving in all the tides, and throbbing in all the pulses of our nature.

It is then of prime importance that we should cultivate that loving obedience, which is the condition of insight and the spring of divine knowledge. We all need deeper fellowship, closer, more abiding communion with the living God, and as we seek it in paths of obedience and self-sacrifice, the sun-

shine of his countenance will be continually with us, and we shall hear in spirit those overshadowing wings of the Eternal One, which are our only security. We shall have in more fulness—the manifestations of the Son—the power of the Spirit—the presence and glory of the Father. And so we shall be preserved unto that kingdom which is reserved for the resurrection of the just, where all our loftiest desires and hopes shall be more than realised. We may see approaching the transfigured earth, where Paradise blooms again—the metropolitan city with its golden streets and river of life. But the promised glories are all for a prepared people—beautiful in holiness, strong in spiritual might, profound in devotion, tremulous with love—such are the sons of light who are lifted with desire, looking for and hasting the day of his appearing, and so in readiness for translation.—*The Rainbow.*

"REJOICE EVERMORE."

Christians may obey this injunction; no others can. It is easy to rejoice in prosperity; but when the soul is almost submerged in the billows of conflict and sorrow, it requires an effort to pierce the dark clouds and look away to "Our Father," and rejoice in the hope that he will guide us safely into the haven of eternal rest.

In this world the joy of the Christian is often intermingled with sorrow; in Heaven it will be unalloyed. Here he often meets with reverses which sorely try his faith. These things cause some to repine and possibly, at times, to doubt God's goodness. The Psalmist is envious at the foolish when he "saw the prosperity of the wicked." But when he "went into

the sanctuary of God," and understood their end, he rejoiced that his feet were on a better foundation.

A careful analysis of our being and of God's dealings with man confirm the declaration that "All things work together for good to them that love God."

But we should remember that God is the primary source of all true joy. In Him alone are the demands of the soul fully met. Away from God the soul is ever uneasy. The angels have joy unalloyed because they ever dwell in the sunlight of glory. In him we also may be happy; for we have access to God through our Savior Jesus Christ. The fountain is inexhaustible. The only limit to our joy is our capacity and qualification. It is our Father's pleasure that His creatures should be happy, David was pursuing the right course when he exclaimed, "As the heart panteth after the water-brooks, so panteth my soul after thee, O God."

While God is the source, the avenues of pleasure are many: "No good thing will He withhold from them that walk uprightly." The love of God is manifested in the adaptation of all temporal things to the comfort and pleasure of man, in their proper use: it is their abuse that causes suffering. Why then do Christians endure so much poverty and affliction? The heart is so prone to wander that it often requires long lessons in the school of adversity, to teach us to look beyond the gift to the Giver, to love the Creator more than the creature.

In mercy, God often-withholds those things which might alienate our hearts from Him, but which might be enjoyed, were our hearts more firmly "rooted and grounded in love." Even religious

joy in excess of our faith and purity, would have a tendency to throw us off our guard, and expose our soul to the darts of the enemy. If we cannot understand all the providence of God we may trust. In reviewing the past, we perceive that many of the trials, sorrows, and disappointments of life are blessings in disguise; and should be thankful that we are often led in paths in which we willed not to walk.

It is not only a privilege, but a duty, so to believe and live that we may rejoice under all circumstances. What God commands is possible. Our love to God in view of the price of our salvation, should induce us to make such a consecration of soul and body to his service as that he may so manifest the riches of his grace in our hearts, as to demonstrate to the world that the religion of Christ is superlatively good.—

Selected.

is kept barred, the enemy cannot enter in. His gilded scenes of unhallowed works may flash their brightest charms upon the eyes of the soul; but upon them all the eyes are closed, and turning to Christ the lover of the soul, they are opened and enlightened. No man commits sin who does not yield to temptation. We may think that no mortal ever had such temptations as we endure; such surroundings and conflicts; such enemies as our thoughts and desires are. But no temptation hath taken you but such as is common to man. We are all very much alike, especially people whom Christ has saved; we have one heart and one mind, and our conflicts with spiritual wickedness in high places are very much the same. Christian people are more alike than any others, especially in their inner experience, the trials they pass, the crosses they bear, the victories they win; hence we love to sing,—

“The fellowship of kindred minds
Is like to that above.”

TEMPTATION.

No man can help being tempted. He may be good, have a pure heart and a holy life; but O, how he is tempted! What it costs to stand against the surging tide! He knows where he stands; right in the midst of battle, a holy man. The supreme hour is known when it comes. The soul reviving words of the Master will put a reflecting disciple on his guard; watch lest ye enter into temptation. But it is no sin to be tempted. The sin lies in entertaining the temptation, giving it a place, thinking about it. Crime, and all pernicious habits which disfigure human life, are the results of thoughts that have been woven into plans in the mind, fired by the heart, and finally put on the form of outward sin. If the door

Good men don't tell to the world the temptations they endure, or the sufferings they bear when pressed by the foe. It is the bright side of our Christian life we picture in song and spoken experience. The fathers in the church used to tell about their trials, temptations, struggles, etc.” But we modern Christians havn't any. We are all living on the sunny side. We don't stop to talk about these. Perhaps we are making a mistake. Too much of one side of our Christian life, and not enough of the other, may be a dangerous experience. We are all human we all need Christ to lean upon. God is faithful who will not suffer you to be tempted above that you are able, but will with the temptation also make a way of escape, that ye may be able to bear it.

‘And God will make a way of escape for our soul. It shall go free from sin, conscious of its freedom and its right to it under Christ. No man need object to being a Christian because he can’t hold out to the end. Nobody should try to be a Christian thinking that of himself he can hold out. There is too much trying to be good in these latter days without the help of God’s Spirit. God must help us to win our victories; and he must keep us in the victory. Go forward, and press toward the mark of the prize of your high calling in Christ Jesus. Whatsoever thy hands find to do, do it with thy might.’—*Rev. F. Flood.*

The Church and the World.

The church and the world for the most part, are so nicely joined that it is hard to tell where one begins and the other ends. Like the work of a cunning joiner, they are dovetailed and glued together. On week days, the man of the church is worldly; on Sunday the man of the world is devout. God has his people, nevertheless, and we shall find them scattered through the churches. As in ancient times, they are a “peculiar people.” Then too there are some who, like Lot in Sodom, preserve their integrity, although marred with worldliness. Lot escaped by the skin of his teeth, and so will they. God says, “be ye not unequally yoked together with unbelievers.” Nevertheless, the church and the world are standing side by side, with the yoke on their necks.

You reject my sweeping assertion perhaps. Then look yourself at the church with which you are best acquainted. How many on the church rolls? How many at the last prayer meeting?

How many regard the place of prayer as a joy and delight? If Deacon B. should chance to give a grand party, which would draw best, the party or the prayer-meeting? If toward the midnight hour, the young folks should propose to spend an hour in dancing would the church and the world join in the waltz, or would they not? (Be not shocked, gentle reader at my allusions to dancing in the deacon’s parlor. We know of the occurrence of just such things.) This “unequal yoking” is so nearly universal that young Christians fall into it, not knowing what they do. They read the gospel of the church’s life more than the gospel of God’s word. Thus they grow up deplorably ignorant upon this matter.

If God’s Word is true, Christians have no right to seek their pleasure in the society of men and women of the world. Christ was our example. Did he do this? He was styled the ‘friend of publicans,’ but you very well know that he never sought them except to save them. This was his “pleasure” in the world. Is yours like it?

There is another side to this matter, O worldly disciple! You are reaching after Sodom’s rosy apples, and between your teeth they are ashes and vexation. What means that morning headache which follows in the wake of the evening party? Were you too excited and tired last night, to talk with Jesus? Did you have a pleasant chat with him this morning? How have things gone to-day? Are you carrying in your bosom much of that sweet herb called heart’s ease? No, no, no! It is impossible for a child of heaven to feed on “husks” and be satisfied.

There is something very sweet that you are losing. God gives manna to

his children, but if you go and live with the heathen you find it not. Do you know what assurance is; or are you on the contrary, tossed up and down in uncertainty?

"Oft it causes anxious thought,
Am I His, or am I not?"

These are the words of the worldly disciple.

I know what far better words mean: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Peace is very sweet. O Worldly disciple! wouldst thou not have it? then hear what Jesus says to thee: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden light."

SHOW YOUR LIGHT.

When we are tried in the grievous circumstances of sorrow, it is quite natural for us to think that we have a sacred right to indulge ourselves in retirement, and perhaps even gloom. Have we, indeed, such a right? are we at liberty to deepen the darkness of these earthly scenes? Light and darkness are the symbols of holiness, and this luminous atmosphere ought to surround the believer, wherever he stands.

Is it the effect of genuine submission to mourn and grieve inconsolably? Is it possible with veiled faces and wailing tones to give proof to the world, that we believe that Jehovah "leads us in the right way, that we may go to a city of habitation?" The trial may have been sent to exhibit in us the power of God to sustain the wounded heart. Will the world accept our statement that the divine will is the good which we desire, if we shut ourselves away from friends to weep alone over the appointments of that will, which we pretend to choose rather than our own?

We have missed the real lesson of sorrow if it interferes with life's duties. It requires resolution and fortitude to meet the demands of each day, when the spirit is oppressed with the unutterable loneliness and desolation of bereavement. And many a strong man is ashamed to sit and weep, who will flush with anger if you look for even a ray of sunshine in his face, when the winds of adversity are blowing hard against him. Show your light, though it be small and flickering,—somebody needs it, for you have companions with you wherever you walk.—*Grace W. Hinsdale.*

Tobacco in no Sense Nutritive.

Tobacco belongs to the class of narcotic and exciting substances, and has no food value. Stimulation means abstracted, not added, force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthy life.

It will be said that tobacco soothes and cheers the weary toiler, and solaces the over-worked brain. Such may be its momentary effects, but the sequel cannot be ignored. All such expedients are fallacious. When a certain amount of brain-work or hand-work has been performed, nature must have space in which to recuperate, and all devices for escaping from this necessity will fail. It is bad policy to set the house on fire to warm our hands by the blaze. Let it, then, be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, and that it contains absolutely nothing which can be of use to the tissues of the body.

Tobacco adds no potential strength to the human frame. It may spur a weary brain or feeble

arm to undue exertion for a short time, but its work is destructive, not constructive. It can not add one molecule to the plasm out of which our bodies are daily built up. On the contrary, it exerts upon it a most deleterious influence. It does not supply, but diminishes vital force.

It has been denied that tobacco leads to organic disease, but the evidence is very strong the other way, and it would be very remarkable if continued functional derangement did not ultimately lead to chronic derangement of the organs; that it causes functional disturbance no one dreams of denying; indeed, it has been remarked that no habitual smoker can be truly said to have a day's perfect health.—*Popular Science Monthly.*

other States for a copy of the proceedings of said committee, and their requests complied with, it was thought by the writer (Jno. Harshey) that it would circulate itself without any further trouble to any one, in its true character. But it being made to appear to those assembled at our District Meeting (Southern District of Missouri) that incorrect reports have gone forth even into other States as to the character of the work done, reports circulated by letters written by the parties dealt with, as well as by incautious brethren from other States passing through the localities of those brethren dealt with, or upon meeting with them in their travels elsewhere, and believing what those pleased to tell them, the report has gone abroad, and may be still going, that they were disfellowshipped for no other cause than for their refusing to wash feet otherwise than what is called the single mode. Hence the District meeting requested that a correct report be published in all of our periodicals as touching the reasons of their excommunication.

THE MISSOURI COMMITTEE.

We publish the following by request: Many of the brethren and sisters will remember that the Standing Committee of our A. M., of 1872, appointed the following brethren: Wm. Gish, Isaac Hershey, Christian Holler of Kansas, Enoch Eby of Illinois, and Jno. Harshey of Missouri, to act as a committee to settle difficulties, and to put into proper order the Spring River Church, Jasper Co., Mo., and for other churches in Missouri.

The first and the last mentioned brother failing to meet at the time and place appointed, brother Addison Harper of Missouri, and brother Michael Forney of Illinois, being present, were by agreement taken to fill the places of the two absent brethren.

Some of the committee having been written to by members of churches in

It being ascertained by the committee, as testified to by a number of members, that a majority of the members of the Spring River Valley Branch of the Church were favorable to practicing the general order of the Brotherhood in carrying out and practicing the ordinances of the house of God, the following charges were found:

1st. Against the ministry for not allowing the church the liberty to vote herself into the unity of faith and practice.

2d. Interfering with the unity of faith and practice of the church in endeavoring to set aside the salutation of the kiss between the Supper and communion.

3d. In disturbing the peace and unity

of the church by teaching that a bonnet or handkerchief upon the head of the sister would fill the measure of the Gospel as taught by Paul, and consequently sisters often appearing in meeting without the proper covering

4th. Sisters telling the Elders that hoops were profitable and advantageous to them in certain conditions in life, and the Elder saying he believed it, and that the church ought to bear with such, and by so saying kept trouble in the church while hoops were fashionable.

5th. Preaching publicly the restoration, and one minister saying before a congregation, while preaching a funeral where the deceased belonged only to the Odd Fellows, that the deceased would, till the winding up of God's dispensation of grace, shout praises to God, subjecting the brethren to ridicule and contempt by some of their neighbors needlessly.

6th. That the church's influence, as being opposed to secret societies, was damaged in those parts by some of the ministers being so very intimate with Masons as to go into a joint note with them to borrow money to enable the Masons to build a lodge, on top of a business room, in which the brethren seemed to take great interest, near their own dwellings and upon ground owned by them, and sold to others, knowing at the time of sale that a lodge was to be erected thereon, and by a ministering brother being permitted to be in the Lodge as a spectator when the Lodge was in session, also by having connected themselves with a building association, strictly known as the Freemason's and Odd Fellow's Building Association.

7th. Speaking disrespectfully of the decisions of Annual Meeting.

The above charges having been ad-

mitted and proven, the committee decided that in all of the above charges there was either ignorant or willful guilt resting upon the ministry, and that they should confess it and promise to do so no more, or they could no longer be continued as elders and teachers in the Brotherhood. To this they answered, very decidedly, they had no acknowledgement or promise to make. They were then asked whether they did not intend to submit to the general order of the church, or the decisions of A. M., to which they emphatically declared they would not. Whereupon, the committee's decision was, that as they would not acknowledge to their above guilt and be counseled by the general body or church, they could no longer be continued as members in fellowship in the church with all that sided or went with them.

The committee's decision was endorsed by seventeen against ten. Now, in short, we also testify that the same spirit of disobedience to general council existed in all that were elsewhere disfellowshipped.

ISAAC HERSHÉY,
CHRISTIAN HOLLER,
JOHN HARSHEY,
MICHAEL FORNEY,
Committee.

TO THE CHURCHES.

COST OF A MEETING TENT.

It will no doubt be remembered by the brethren who were present at the last A. M. that the churches were requested to subscribe money, as each feels willing to give, for the purpose of securing a good durable tent for the accommodation of the A. M., and that the brethren of Southern Illinois were requested to ascertain the cost of such a tent and report to the churches through

the periodicals as soon as convenient. The brethren, upon investigation, found that the cover for a tent 80x220 feet, made of good heavy material, will cost about eighteen hundred dollars. Let, therefore, all the churches that feel willing to do something toward procuring such a tent to be owned by the Brotherhood and kept for the accommodation of the A. M., take immediate action in the case and report the amount each feels willing to give to Daniel Vaniman, not later than the 1st day of September, 1873. If a sufficient amount shall be subscribed then the brethren will call for the money and give directions where and how to send it, and will proceed to get the tent ready for the Annual Meeting of 1864. Should more be given than the tent will cost the surplus will be sent back to the churches in the same proportion as donated. Should there not be enough subscribed then it will be considered a failure and the churches will be notified not to send the money they did subscribe.

By order of the Committee of Arrangements, June 26th, 1873.

Address, DANIEL VANIMAN,
Box 53, Virden, Macoupin Co., Ill.

The Dress of Christian Women.

How should a woman, "professing godliness," dress? How adorn herself?

In "modest apparel." (1 Tim. 2: 9.) With "shamefacedness,"—i. e., with no intent to draw the eye. (1 Tim., 2: 9.)

With "sobriety"—i. e., with nothing conspicuous. (1 Tim., 2: 9.)

Not with "braided hair," not with "plaiting of hair"—i. e., elaborate arranging of the hair. (1 Tim. 2: 9; Peter 3: 3.)

Not with "gold." (1 Tim., 2: 9; 1 Peter, 3: 3.)

Not with "pearls." (1 Tim., 2: 9.) Not with expensive clothing. (1 Tim., 2: 9.)

Not with clothing (as an adornment.) (1 Peter, 3: 3.)

Observe, there are three points as to clothing the body: Let it be modest. Let it be inexpensive. Let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: No jewelry. No fanciful dressing of the hair. And there are two points to be observed as to adorning: "A meek and quiet spirit;" "Good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with "good works."

Now, if she be so adorned she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works she will have neither time nor money for the decoration of her body.

The above is merely a summing up of Paul and Peter's thoughts in the matter, as contained in 1 Tim., 2: 9, and 1 Peter, 3: 3.—*The Christian.*

Correspondence.

Dear Brethren and Sisters:

I would like to say a few words to you through the VISITOR to those I used to meet in the church militant. What

jowful times I used to have of meeting my dear brethren and sisters in the Lord at a love feast meeting. Brethren, I sometimes feel abmost discouraged for I can't get to hear any of my brethren preach or go to meeting any more. But when I look back and see what trials my Savior had to endure I don't think I ought to complain.

I have been living nearly two years in Kansas and I have not come across any of my brethren yet. I am here all alone to contend for the faith that was delivered unto the saints. Brethren, remember me when it goes well with you, that I may meet you where the wicked cease from troubling and the weary are forever at rest. My prayer is that the good Lord may send out more laborers into his vineyard for the harvest truly is great but the laborers are few. We have great need of the Gospel being preached and the faith proclaimed that was once delivered unto the saints.

My dear companion was called from time to eternity a few weeks before I left Ohio. I have not a doubt she is better off than I am in this troublesome world.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you.

M. MORGAN.

Sedgewick City, Kan., July 7, '73

Dear Brethren and Sisters :

But little has been said through the columns of the GOSPEL VISITOR concerning our late Annual Conference, and by permission we will give you a brief sketch of our trip and what we learned there. Left home with my mother on Friday p. m. June 30th, via

Martinsburg. Remained over night at bro. George Brumbaugh's a short distance from where the A. M. convened ten years ago, and where our late D. M. was held, which we attended. Saturday morning at an early hour we started across Tusseys Mountain to Cove station on Huntington and Broadtop R. R. Reached there in due time, met a number of brethren and sisters in the train who were journeying to place of A. M. Many new scenes met our gaze as we passed along, never having gone the route before. Reached Bridgeport at 12:30 p. m. at which place we had to remain until after 5 p. m. when we left for Dale City. Found the scenery more picturesque, the country quite rugged in some places, but we admired the scenery, especially where the ground caved in a short time previous, and totally covered the railroad for some distance. Shortly before reaching Dale City we paseed through the largest tunnel we rather think we ever passed through. On reaching our place of destination found many brethren, sisters, and friends at the depot; among others was bro. H. R. H., and Annie, who conducted us to their home. After being refreshed repaired to the Brethren Church to attend services. Sermon by brother J. S. Flory, from Rev. 3:18, I counsel of thee etc. This was only our second opportunity of hearing bro. Flory. Sabbath morning, June 1st, sermon by brother D. P. Saylor, from Eph. 2:20. This was our first opportunity of hearing bro. S. but read many articles from his pen through our periodicals. At 3 p. m. attended an address to the S. S. delivered by brother — from Ohio and a Baptist minister. We do hope the brethren and sisters will manifest a much greater interest in the S. S. cause. I do not have the

privilege of attending Sabbath School conducted by the brethren, but hope the day is not far distant when we will have one in our midst. Sabbath 4 p. m., listened attentively to sermon by bro. Enoch Eby, from Isaiah 48: 16-19, inclusive. We also had the pleasure of forming his acquaintance, Sab. eve., for the first time had the pleasure of hearing brother John Wise, from Rev. 4, latter clause of 1st verse. All those who had the opportunity of hearing bro. W., will doubtless say the sermon was a very touching one. Exhortation by brother Spanogle. We shall not soon forget the interesting conversation with bro. W. on Thursday A. M. while waiting at the depot. Many thanks to our dear brother, for the instructions received by us. Monday p. m. were addressed by brother Buckalew and brother Peter Nead, neglected to note the text and it has passed from my memory. Mon eve., sermon by broth Major and D. B. Sturgis, from John, 6: 27. Dear brethren, and sisters let us not neglect to labor faithfully for that "which endureth unto eternal life," lest we fall short of the glory of God. On Tuesday eve. we were delighted to learn that brother S. Z. Sharp would address us. Having been a student under his care we still desired to receive instructions from him. Text, John 12: 47, 48. We felt much benefitted by the sermon although very tired from over-exertion. Also had the privilege of meeting sister S. but sorry we did not have the opportunity of conversing with her as we desired. Wednesday eve. sermon by bro. David Longanecker, and Joseph I. Cover, text, 1st John 4: 1. After service had the pleasure of forming the acquaintance of brother C. Thursday eve. sermon by bro. Garst of — and brother Pence of Tenn., from Eph. 1:

13. Heard many regrets that bro. P. was so brief, but presume the speakers as well as the congregation felt tired and weary. Friday eve, sermon again by bro. S. Z. Sharp, followed by brother Reid- enhour.

This was the last sermon we heard in Dale City. The friends had nearly all returned home on Thursday. We spent the day very pleasantly on Friday, with the friends of Dale City, visited some that were sick but trust they have fully recovered. In company with brother Sharp, brother and sister Myers and others, took the train on Saturday morn, homeward. We felt sad to part with the dear friends, for of a certainty we cannot expect to all meet again this side of eternity. But it is joyous beyond measure to know if we obey God's commands we will be one unbroken chain around his throne in heaven. Reached James Creek about 3 p. m. where we remained with the Pilgrim family until Monday morning. Attended Lutheran Church on Sabbath eve, in Marklesburg. Brother A. B. B. of Huntington, Pa. has our many thanks for kindness shown toward us while there. On Monday eve, came to Tyrone and called at brother Quinn's, found them well but very busy. Reached home in safety on Tuesday, 10 A. M. Thank God for his protecting care over us while on our journey. Many thanks to the dear brethren and sisters of Dale City for their hospitality. The Lord reward them for it! We found all we needed there to make us comfortable. Our souls were truly fed upon manna if our bodies did become very weary. The attendance of the meeting was a great pleasure beside very beneficial. We saw the place for the first time at which the meeting was held, met many of our dear brethren, sisters and friends with whom

we were acquainted, besides forming the acquaintance of many others of whom we had often heard. We think our socialibility at those meetings have a tendency to draw us more closely to the foot of the cross, to lift our hearts heavenward, to have a greater desire to burst this prison house of clay and mount on wings of glory to that celestial city, the city of our King. For this let us labor, for this let us pray.

Then onward and upward my brother,
Yes onward, my sister, I say,
To yonder bright mansion in glory
Where 'twill be forever day.

EMILY R. STIFLER.

Hollidaysburg, Penn.

Notices.

Cerro Gordo, Piatt Co., Ill., }
July 7th, 1873. }

DEAR BRETHREN:

Please publish through the VISITOR that the church of the Cerro Gordo District, Illinois, have their Communion Meeting on the 27th and 28th of September, 1873. And also the District Counsel meeting of Southern Ills., will be held at the same place on Monday 29th, and it is desired that the churches of Southern Ills., be fully represented, and a hearty invitation is given, especially to the ministering brethren, to be with us on the occasion. Those coming by Rail Road stop off at Cerro Gordo. By order of the church.

JOHN METZGER.
JOSEPH HENRICKS

OBITUARIES.

Died near Newton Hamilton, Mifflin county, Pa., Feb., 26, 1873, JOHN L. JEFFERIES, aged 70 years, 1 month.

SOLOMON W. BOLLINGER.

Died in Logan Branch, Logan Co., Ohio, Monday May 5th, 1873, our old sister, SARAH MOHR, aged 75 years, and 5 months. Disease, abscess in the stomach. She suffered much but bore it with Christian fortitude. Funeral preached by brethren Elder Jos. N. Kauffman, M. Swonger and the writer.

J. L. FRANTZ.

Died in Champaign Co., Ohio, on Sunday June 15, 1873, MICHAEL BRINCER, aged 23 years, 5 months and 11 days. He was a son of Joseph and Catharine Brincer, and was married to Susan, daughter of brother John and sister Maria Forry. They lived together 5 months, and six days. The young man met with a serious accident, he was kicked in the face and head by a horse, from which he suffered seven weeks to the hour. Funeral preached by Elder Jos. N. Kauffman and the writer, from 1st Cor. 15th chapter, 22 verse.

J. L. FRANTZ.

Died in Logan Branch, Logan Co., Ohio, June 26, 1873, Sister LORA REBECCA KAYLOR, aged 19 years, and 10 months. Funeral conducted by brethren Elder Jos. N. Kauffman, M. Swonger and the writer, from Mathew 24 chapter, 22d, and 23d verses, to a large audience. The subject of this notice was one of a serious nature. Her disease was consumption, about five weeks before she died she sent for the brethren and wanted to be received by baptism in the church. She was very weak not able to walk, she was hauled three quarters of a mile to the stream and then seated on a rocking chair and we carried her in the stream and then took her off the chair placed her on her knees and baptized her with ease. Dear young people and old ones take warning.

J. L. FRANTZ.

Died near Kingwood, Preston Co., West Va., brother JACOB RIDENHOUR, aged 57 years and 10 days. He left a widow and many children to mourn their loss. Funeral services from 1st Peter 1: 24 verse, by bro. Solomon Bucklew.

Died in same place, March 27th, 1873, sister MARY RIDENOUR widow of brother Martin Ridenhour, aged 84 years and 2 days, she has been a mother in Israel and a consistent member of the church for 33 years, and a mother of 13 children and grandmother of 100 children and a great great grandmother of sixty. May this mother's holy life which she lived and her many admonitions and her many fervent prayers made in behalf of these children and the many tears shed over them cause them to live a christian life that in the world to come they may constitute an undivided family. Funeral services from Rev. 7: 14 verse by brethren S. A. Fike and Solomon Bucklew.

Also in same place, April 27th, 1873 sister HARRIET RIDENOUR, wife of brother Martin Ridenour, aged 42 years, 8 months and 15 days. She left a husband and 7 children to mourn their loss, but we hope their loss is her eternal gain. Funeral services from Amos 4th chap., and part of 12th verse, by brethren Aaron Fike and Chambers Glen.

Fell asleep in Jesus in the Squirrel Creek congregation, Wabash Co., Ind., November the 7th, 1872, ELIZABETH ANN, daughter of brother Alexander and Susannah Abshire, aged 9 years, 1 month and 24 days. The foregoing was the third and last child of the above named parents, one having died about 7 years ago, another about 2 years ago, but this was the last one. Disease, diphtheria, croup. Young as she was she oftentimes conversed with her mother on the subject of death, the last two months of her life she spoke often about this matter, and gave her mother directions concerning her burial, we believe she knew she would die. Thanks to the Almighty, she rests in peace. Funeral occasion improved by brother Isaac Fisher, and Jesse Myers, to a large and attentive congregation. S. A.

In Stanislaus Co., Cal., June 2, 1873, JESSE, son of brother Eliphas and sister Sarah Riggle, aged 2 years, 3 months, and 8 days. Funeral by the brethren.

In the same family, on the 12th, July, 1873, CHARLIE RIGGLE, aged 8 years, 5 months, and 9 days.

PETER S. GARMAN.

In the Coldwater Church, Iowa, June 19, 1873, sister SUSAN, wife of brother Benjamin Ellis, aged 57 years, less one month, had nine children, (six are now living) and eleven grandchildren, a husband and many friends to mourn their loss; but not as those who have no hope. Funeral occasion improved by Elder Benj. Beoughly of Waterloo, from Rev. 14: 13, to a large collection of friends and relatives.

The above died almost without any warning, it is said by those present, that in fifteen minutes from the time she was taken sick she passed away without a struggle. Disease supposed to be heart affection. Another solemn warning to us all, and more especially to those of her children who have not yet confessed Christ by obeying his commands.

Also in the same Church, and near the same place, June 24, sister MORIAH, widow of Bro. David Moss, (who died over two years ago at this place,) aged 35 years, 8 months, and 6 days. Funeral attended by a large concourse of relatives and friends, and the occasion improved by Eld. W. J. H. Bauman from first epistle Peter, 1: 24.

Our beloved sister leaves a number of near relatives and three orphan boys to mourn their loss. She called for the elders and was anointed in the name of the Lord shortly before her departure. She expressed a willingness to go, with a full assurance of obtaining the crown that is promised to the people of God.

J. F. EIKENBERRY.

Died in McVeytown, Mifflin Co., Pa., RACHEL RHODES, aged 107 years.

Died in the Spring Run congregation, Mifflin Co., Pa., May 25th, sister BARBARA, daughter of brother Daniel and sister Reogle, of Pattonsburg, Bedford Co., Pa., and wife of Elder George Hanawalt, aged about 31 years. She was a devoted Christian; and while she now rests from her labors and her works have followed her, she leaves a husband and 8 children,

the youngest only 8 weeks old, whose privilege it is to meet her in the kingdom, and enjoy the happiness prepared for the finally faithful. Funeral sermon by elder Fnoch Eby, from Phil. 1: 21.

June 12th, brother GEORGE W. SNYDER, son of J. S. Snyder, at Brooklyn, Poweshiek Co., Iowa, aged 20 years and 3 months. Disease, Consumption. About one year ago he united with the church, by baptism, and has left a bright example of Christian piety, worthy of imitation. He leaves a large circle of friends to mourn their loss but not as those without hope. He has been gradually passing away, since the 1st of Feb., but was only confined to his bed for a few days. Funeral discourse by brethren Wm. Palmer and Thomas Graham, from John 18: 30, "It is finished," to a large audience.

M. M. SNYDER.

In Fairview congregation, Apparoose Co., Iowa. Dec. 3rd, 1872, CORILLA C. BRUMBAUGH, daughter of J. C. and M. E. Brumbaugh, aged 6 years, 7 months and 13 days. Funeral sermon by D. Zook.

Also, June 5th, CLARA E. BRUMBAUGH, infant daughter of same parents. Aged 4 mos. and 19 days. Funeral sermon by W. E. Stickler.

DANIEL ZOOK.

In Bolivar, Tuscarawas Co., Ohio, friend JOAN TOMER was born July 26th, 1798 and died June 10th 1873, aged 74 years, 10 months, and 15 days. Leaving his wife, a sister, 3 sons and 4 daughters. The funeral was attended by a large concourse of people. Occasion improved by brother John Nicholson and others, from Mark 8: 36, 37.

H. BENDER.

Died, in the Bloomingdale Church, Van Buren county, Michigan, at the residence of his father elder F. P. Loehr, July 7th, brother LEVI LOEHR, aged 24 years and 4 months, nearly. Disease, consumption. Funeral sermon by elder Sias of the Disciples, from the words, "we walk by faith, not by sight." The deceased leaves a wife and two children. He lingered for some time: and as he drew nearer the end, his affections appeared to be more and more weaned from earthly things, and set upon heavenly things. Although he preferred to live, he was resigned to the will of the Lord. Several days before his death he was anointed, according to the command. He admonished his brethren to be more spiritually minded; and those outside, to serve the Lord. Oh, may we realize that "he, being dead, yet speaketh" to us; and not forget his words of counsel, warning and encouragement.

CYRUS WALLICK.

Died in Richland Co., Wis., ANDREW, son of brother Andrew and sister Barbara Troxel, May 17th, aged 15 years, 6 months and 29 days.

Also DANIEL, son of the above parents, May 18, 1873 with brain fever, aged 33 years, 2 months and 3 days. Funeral services by Thomas Patton and the writer.

JOHN SHEPHERD.

CORRECTION.—In last No. the age of Susanah Burkholder is given as 2 years instead of 20 years.

WANTED MONEY.—Having been somewhat unfortunate through sickness and otherwise we are compelled to borrow some money to carry on our business. Various causes have produced a tightness in money matters here so that exorbitant rates of interest are demanded. If any of our friends have money to let at a reasonable interest for one or two years, we shall be pleased to hear from them. For particulars address the publisher.

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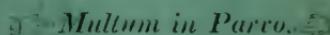
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PUBLISHER'S NOTES

The price of the minutes, printed in English, will now be 30 cents per half dozen or 50 cents per dozen. The price of the German minutes is 40 cents or 75 cents. Single copies 10 cents.

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THE PARABLE OF TARES AND WHEAT.

Let both grow together until harvest and in the time of harvest I will say to the reapers, gather together first the tares and bind them in bundles to burn them, but gather the wheat into my barn. Matt. 13: 30.

This language is contained in one of the parables to be found in the Gospel of Matthew chap. and verse as above, and is often made to mean what the Savior never intended it should. It has been perverted and made to mean, that the church should not arrogate to itself the right to discipline its members, at least to the extent of excluding them from church fellowship. The present state of the church, say, those who take that position, is truly deplorable, and there should if proper, be something done to better the condition of affairs, yet no matter how much we may deplore it, we are interdicted from applying the remedy. It is God's prerogative and he will exercise it, in due time. We would fail, inasmuch, as in gathering up the tares we would root up the wheat also.

At first view there seems to be a semblance of truth in the above view of the subject, only a semblance however, as we will see in the end. In the 18 chap. of this same gospel, we have a circumstantial and a minute precept, on this subject given, the manner and mode there detailed, how we should proceed with an offending member of the church.

And in other places in the Scriptures, we are positively required to separate ourselves from those that walk unruly. Paul must have understood the above passage, very differently as will appear from what he says in his Epistle to the Corinthians 1st. 5th chap. which please read. Also read 2d Thess., last chapter.

And there are other portions of Scripture to be found which unerringly teach, at least by implication that it is the *duty* of the church, when necessary to discipline its members.

Well, say you then, that there is a contradiction in the Scriptures. That portion at the head of your article, favors one side of the subject, and those portion of the Holy Writ to which you refer, most certainly indicate the reverse side. How is it? It certainly is as is often contended for to-wit: That the preacher should be an educated man to unravel such mysteries as are here presented. For my part I have not the leisure to investigate such subjects for myself, hence I must leave that for others to do for me, and I prefer those, whose education qualifies them for that purpose.

Whilst I admit, that the scheme, or plan of salvation in its *origin* is a great mystery not to be fully understood by finite creatures, yet that plan can be appropriated by us, by faith. As without faith it is impossible to please God.

But that part of the plan of salva-

tion, which we have under consideration is not mysterious, nor was it intended to be, which will appear by reading attentively the latter part of the 13th chapter of Matthew.

All those parables which this chapter contains, were delivered to a promiscuous assembly, the disciples included. It will appear that the disciples rather thought it improper in the Savior to address the people in parables. "Why speakest thou unto them in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven but to them it is not given."

But it appeared the disciples did not comprehend all of them, for after the multitude had been sent away, the disciples say to Jesus, "Declare unto us the parable of the tares of the field."

Now hear what Jesus says, and you will have a solution of the subject.

"He answered and said unto them. He that sowed the good seed is the Son of Man."

"The field is the world," (*the world, not the church*) "the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the world," (not the close of some council meeting) "and the reapers are the angels."

Now I apprehend the readers of this exposition can see there is no contradiction in the Scriptures of the head of this article and that to be found in the 18th chapter of Matthew, as the first refers to the *world* and not to the *church*—and

the latter to the *church* and not the *world*. The Savior of the world *does* interdict, the church from exercising judgment against the *world*. For he says "Vengeance is mine." And again, "I will recompense, saith the Lord." But to the church he saith, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18.

For if we (the church, or individually as members) would judge ourselves, we should not be judged. 1st Cor. 11: 31. And in the next verse Paul says, "Being thus judged and thereby chastened we will not be condemned with the world" After the manner indicated by the verse at the head of this article, which sorely refers to the last judgment which will be conducted by God himself through or by His Word. In our natural condition we are prone to usurp authority, and even when our natures are to some extent sanctified by the spirit of God. We are yet inclined to call into judgment matters that do not belong to us. Hence the warning in the Scripture we are talking about. But as to the church, we are required to take notice of the conduct of members, unpleasant as it may be, yet never proceed to extremities unless there cannot a reconciliation be brought about. Oh let us all study God's Word, for it is *perfect* and endureth for ever.

EMANUEL SLIFER.

Enoch walked with God three hundred years, and he was not for God took him.

For the Visitor.

ENCOURAGEMENT TO THE LABORING BRETHREN.

Dear Brethren, as you have been called to a very arduous and responsible position in the church of Christ, to proclaim the gospel of salvation to the sons and daughters of men, I feel like offering a few words of exhortation by way of encouragement to you, in the noble cause in which you are engaged as watchman upon the walls of Zion to warn the people of the approach of the enemy of their souls, as he is seeking every opportunity that he can find, to decoy them from the path of duty, and to lead them off with his alluring ways into everlasting destruction.

As you are often called from home you must neglect your domestic affairs, and sacrifice the endearing comforts of your firesides, and of those who are near and dear to you by the ties of nature, that you may fulfill your calling as a preacher of the Gospel of Christ, oftentimes having to ride many miles through the mud and storm to reach your appointments, enduring many privations and trials with which we as lay members are unacquainted. But as it is only through much tribulation that we can enter into the kingdom of God, you should not become discouraged, but press forward to the mark for the prize of the high calling of God in Christ Jesus, "walking worthy of the vocation wherewith yo are called, with all lowliness and meekness, with long suffering, forbearing with one another in love, endeavoring to keep the unity of the spirit in the bond of peace." When we look

back over the past and see the greatest of faith to which the primitive Christians were reduced, being subjected to all the inhuman and barbarous treatment that a perverse and idolatrous people could invent, and having to stand by and witness the butchering of their wives and children and see their daughters disgraced and ruined, while they themselves were lashed and starved, and forced to submit to all the excruciating tortures of the rack, and at last yielding up their lives in the flames at the stake rather than to abrogate their allegiance and fidelity to their religious faith. You should rejoice that your trials and privations are no greater than what they are, for "the servant is not above his master." as said the Savior, who endured so much, and yielded up his precious life upon the ragged cross that we through his atoning blood, and by obedience to his holy precepts, might become heirs and joint heirs with him in glory, in the paradise of God. You should ever feel a willingness to submit your desires and enjoyments to the will of "God, which worketh in you both to will and to do of his good pleasure." Be zealous, instant in season and out of season, preach the word not with eye service as men pleasers, but as the servants of Christ doing the will of God from the heart, and whatsoever "ye do do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

As some of you are getting old, your heads whitening with the frosts of many winters, and your

cheeks furrowed by the heat of many summers, having passed through many trials and temptations to which we are subject while in this mortal tenement of clay. But it will not be long until you will be relieved from the troubles of this world, and go to try the realities of another, there to receive the rewards of the deeds done in the body.

Oh dear brethren don't excuse yourselves from duty to God on account of pecuniary matters, or things of a secular nature; let nothing intervene between you and your religious obligations, for every one that "hath forsaken houses or brethren, or sisters for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Put your trust and reliance in God to whom to trust is safety. And if the future appears to loom up dark and gloomy before you, strengthen your faith in God for he remembereth even the little sparrows, that chirp around your doors, and the very hairs of your head are all numbered. Therefore fear not and if any of you feel that you lack wisdom, "ask of God who giveth to all men liberally and upraideth not, and it shall be given you." Have on the whole armour of God and "let your conversation be as it becometh the Gospel of Christ." "Stand fast in one spirit, with one mind striving together for the faith of the Gospel" so that when the time of your departure is at hand, you can say with the Apostle Paul, "I have fought a good fight, I have

finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day and not to me only but unto all them also that his love appearing.

Now Dear Brethren, as the call is coming from so many places, "come and help us" cannot something be done to meet the pressing demands for a more extensive spread of the pure and unadulterated word of God? Are there not churches that would divide their speakers with those who have no help? Are you earnestly contending for the faith, being instant in season out of season when six or seven of you meet around the table of a Sunday morning and part of you set in silence while the earnest appeals are resounding all over the country for help? "How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things."

A few words to the lay brethren. Now there is a work for us to do. We can do much in forwarding this noble work. We can offer our prayers to God in behalf of our dear speakers, who are doing so much in publishing the gospel to a dying world; and more than this, we can assist them in their manual labor so that they may be better prepared to leave home. Any of us can give them a day's work now and then, and never miss the time; or even if we were to give some of our poor speakers a few dollars occasionally, I don't think it would be out of order, and by so doing enable them to devote more of their time to the ministry. And if they desire us to

accompany them to their appointments never begin to make excuses, but go right along and encourage and strengthen them, and when they see that we have a feeling of respect for them and the cause in which they are engaged, they will be greatly strengthened and better prepared to more skillfully wield the sword of the spirit, and God will bless us and reward us for all our good works. Now as we are to be perfect, thoroughly furnished unto all good works, that we may be worthy to be accounted the followers of God as dear children, we should always consider ourselves agents in every good work.

And as the Press is a powerful medium through which much good may be accomplished in spreading or propagating our religious faith which we claim to be apostolic, we should let our prayers go up in behalf of our religious papers, and their editors, and always be ready to use our influence in their behalf, that they may still extend their circulation, so that if it were possible the word might be preached in its purity to every creature. Brethren, as this is my first attempt at writing for the press, I hope you will bear with these few thoughts, as they have been written out of a heart of love to the brethren and for the good of the cause of Christ. From your unworthy brother.

B. F. KOONS.

For the Visitor.

CHRISTIAN UNION.

(Continued from Page 228.)

We have frequently in this essay spoken of the body or church of

Christ. We must propose to define these terms, which we regard as synonymous in this connection. 1st. Cor. 10:17. For we being many are one head and one body. Col. 1:18. And he is the head of the body, the church.

In our investigation upon this subject we arrive at the conclusion that the whole fraternity of believers, is the visible body or church of Christ, in the most appropriate sense, and therefore "the ground and pillar of the truth," consequently it is the proper tribunal through chosen representatives to decide all questions of doctrine as taught in the Scriptures. It is true however that particular organized bodies are frequently termed the church, as in Matt. 18th. "If he will not hear them tell it to the church and if he will not hear the church let him be unto thee as an heathen man and publican." This is the church in a subordinate sense and organization for the sake of convenience to execute the laws of the Gospel as interpreted by the united councils of the whole brotherhood, having jurisdiction only in local and personal matter. The church is frequently spoken of as the Church Triumphant, who have finished their course of probation and entered into their reward, and as the Church Militant which consists of those who are yet in a state of warfare, patiently waiting the time of their discharge.

I am aware that the idea of the whole body being the church is repulsive to many. In the visible church, they being opposed to the idea of there being safety in the multitude of counsel, preferring the counsel of the few to the counsel of

the multitude, and why? Because the councils of the church limit their carnal desires and indulgences, and disappoints their morbid ambition. The peculiar characteristics of those spirits is opposition to the meek and self denying usages of the church as insisted on by its councils, generally scoffing at every movement in that direction, and if not successful in dictating and controlling the councils of the whole church the flag is raised with the inscription "anti-council meetings. I am in favor of the congregational form of church government," declaring that a single organized congregation is the highest ecclesiastical power on earth. And when we become better acquainted with those leading spirits we find that their will generally controls the action of those under their charge. And if another should arise who could control the majority of the congregation, then what? Why secede again, and so on in the same channel indefinitely, every congregation independent, how few so ever it may number. Where then is the unity, where the pleasantness, where the good to be accomplished? Were this idea to generally prevail, all would be anarchy and perfect confusion. But thank the good Lord this theory will never prevail, for the invisible church within the visible will be preserved and will dwell together pleasantly in unity. As one generation passes away there will still be provided another Elisha to receive the mantle, and the faithful will still dwell together in unity though the gates of hell oppose. The church congregational! what a monster! one head and a thousand bodies!

We have heard of the hydra headed monster, but a hydra-bodied monster! of this I have never heard. We have now briefly examined the Christian world with its numerous organizations with the inquiry whether these combined constitute the one body or church, and we fail to see in them what we could reasonably expect is necessary to identify it as such. We have enquired whether either of these particular organizations met the demand. In this we also failed, for in them is discovered strife, sectional animosity, selfishness, insubordination to the authority of Heaven—congregationalism in its worst forms—the very opposite of union and pleasantness, and even rapine and carnage within. What then is the situation of the inquirer after the characteristics of the church as delineated in the Holy Scriptures. Having imbibed the spirit of Christ and looking around for a congenial element in either or all, Christian organizations, he is likely in the bitterness of disappointed hope, to exclaim I DON'T KNOW WHERE THE CHURCH IS.

For the relief of such I would say it is not found as a whole in any visible organization in all its members, but if you will examine into the doctrines of all you will find one which is the repository of the precious truths, that "has the words of eternal life." Within this you will find the invisible body, the wise virgins, the foolish virgins notwithstanding. Here cast your lot—keep your lamp trimmed and your vessel filled with oil, and when the bridegroom comes you will be ready to enter with him into glory.

We are contemplating Christian

union, not the union of sects with their discordant sentiments and practices, nor a single sect with its independant congregations, but real Christian union, such union as exists in the divinity, one in feeling, action, council, name. There were no sects in the Apostolic church, hence we want no union of sects, but a union of Christians, that all believers may be one as the Father and the Son are one. Jesus prays the Father that they may be one as we are one. Now who would speak of the trinity as a union? Yet all may speak of the Godhead as a unity. Then the Savior did not pray that they formed a union but that they constitute a unity, that they be made perfect in one. So completely are the Father and Son one, that the same acts are ascribed to both. "Such is their identity in these respects that the eye of the keenest archangel cannot see a shade of variation," a perfect agreement in agreeing and not agreeing to differ. So must Christians agree in holding the same affections, the same devotions and the same ordinances, and we must hold them as Jesus held them or else our union is a counterfeited and a pretension. This is Christian union as Jesus prays for it, and nothing else is. Christ was exclusively one with the Father, in doing his will, and our unity must be like theirs.

From these promises we conclude that the only way that Christians can be united is to agree that they will mutually obey whatever is enjoined in the New Testament and insist upon nothing beyond that. Opinion will then give way to Christian faith, and convenience and ex-

pediency to divine authority. "And if this be Christian union its profound sanctity overwhelms me, its infinite tenderness moves my whole being. I remember that when my Redeemer bowed beneath the ponderous load of my sin this holy thought soothed his bleeding heart. And just before his purple blood drops forced their passage through every pore of his body he breathed out this intercession for every ransomed disciple and for me. "That they all may be one, that the world may believe that thou hast sent me."

B. F. MOOMAW.

Bonsacks, Va.

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For the Gospel Visitor.

THE CHRISTIAN A PILGLIM UP- ON EARTH.

In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again and receive you to myself that where I am there ye may be also. St. John 14: 2nd and 3d verses.

Dear Brethren, in compliance with the oft-repeated request of Bro. Kurtz, for contributions to the GOSPEL VISITOR I submit the following for your perusal and earnest consideration; the object of which is to encourage as well as to admonish you all, especially the younger class of brothers and sisters to hold out faithful.

The above passage of Scripture is full of rich assurance thereby affording much comfort, and great consolation to the humble and devoted followers of the meek and lowly Lamb of God. This no doubt was the object that our glorious Redeemer had in view when he uttered

ed these blessed words; for I think it is plainly set forth in the preceding verse. "Let not your heart be troubled, ye that believe in God believe also in me." He then, it would seem, for the first time, communicates the important fact to them that, "In my Father's house are many mansions," thus simplyfying the idea of heaven and immortality, and reducing it to a comprehensive form to their as yet, undeveloped understanding. And in order to strengthen the assertion, and as it were, give them double assurance he continues, "If it were not so I would have told you. I go to prepare a place for you." The Savior was well aware, that the idea of being deprived of his personal society or companionship, was a source of much unhappiness to them; hence the consoling language of the next verse: "And if I go and prepare a place for you, I will come again and receive you to myself that where I am there ye may be also." Truly a most happy thought to the weary pilgrim through this vale of tears, that though their path may be a rough and thorny one, they have the soul cheering promise of one day making their final home and resting place with the blessed Savior in realms of eternal glory.

An important and pleasing view of the Christian state and character, is that of a traveler to a better world. The sacred Scriptures describe life in this world, as a pilgrimage, and the child of God as a traveler to a permanent home. The aged patriarch Jacob said; "The days of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of

my life been." Of him, and those who lived much longer than he it is said that they "confessed that they were strangers and pilgrims on the earth," but they "desired a better country that is a heavenly country; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

Brothers, sisters, let us cherish the views these holy men professed. We if Christians indeed, are only travelers having no abiding place here. The cradle is the starting point; the shores of eternal rest the destination. Childhood, youth, manhood and age, succeed each other so rapidly that many of us scarcely realize that we are in one, before we find ourselves advanced to another. Yes, life is a pilgrimage, and very short indeed, is the passage from the cradle to the tomb. Some find it a longer, some a shorter, but all a short and hasty journey. A passenger on board a vessel upon the smooth waters of the bay, may easily imagine that all he sees on shore, the trees, the spires, the villages, are in rapid motion hurrying away but it is he who moves and all on shore is still.

Thus even when least sensible of the speed with which we go, are we advancing with sure and rapid haste to the eternal world. This fact we should keep constantly before the mind; that when we lie down or rise up, when we walk, or when we rest; I am but a traveler here. And when we are surrounded by the cares of life, remember these are but the cares of a journey. Or amidst its pleasures, these are only the comforts of an inn. This world is not my home, I have no abiding city here.

And then think of those that are gone. The great and noble who once made such a bustle and stir in the world, where are they? where are they now? Those mighty philosophers, who startled the world of mankind, and set it all aghast with their wonderful scientific relations—where are they? and what is theirs? The moment that their mortal life became extinct, riches, pleasure, the world's wisdom, and man's honors vanished all. "Those lying vanities of life, that ever-tempting, ever-cheating train," what are they to those who have passed from life's drama? Their journey is at an end; that so highly valued is prized no longer. What but a day since they would not have parted with for worlds, to-day is snatched from them, and they are numbered with those who sleep the sleep of death. What is now to them the value of all they once so loved and prized? A moment since and they were warm with life, joyful over hopes and pleasures, or perplexed with plans and cares, now all are finished forever and forever. "Though a man may gain the whole world and lose his own soul what avail is it."

Think, too, of the living; view the multitudes that throng a populous city, and think how soon *all* will have passed away; their habitations forever fixed in another world. All their busy hurrying to and fro, brought to an *eternal* close. No more concern about the varying changes and commotions of the world, but are silent in the dust. And contemplate what would be the condition of that city a hundred years hence, did no new generation

arise. Not a single human inhabitant there; the houses crumbling into ruin, many already in the dust; "the wild beasts of the forest, and the fowls of the air," the only inhabitants. Churches all forsaken, no preacher in the pulpit warning the multitude to "flee from the wrath to come," no listening congregation there; naught but stillness reigns, silent as the very chambers of the grave. Oh! brother, sister, let our actions comport with our true condition; that of strangers and pilgrims, while in so vain a world.

Look forward a little further to that great and notable day," when all the tumult, and all the business, of this *entire* world, shall have closed for ever. Let those whose affections, are placed upon this world tell us of honors and fame, that will endure only while time lasts. The sun is but a lamp that lights our pathway—the earth is but the road prepared for pilgrims to travel, till in the everlasting abodes of grief or bliss, they reach an endless home.

It is but a moment, as an inch of time, or a dream when one awaketh, and give place to those eternal things. Then farewell earth, farewell sun, moon, and stars; but no farewells are known beyond the grave. To those scenes in that eternal world you will never bid adieu.

In conclusion then, brethren and sisters, and fellow-travelers through this vale of tears and world of sorrow, let me, an unworthy instrument in God's hands, exhort you as you value your everlasting peace and happiness in an *eternal* world, to "place not your affections," on

things that are only measured by time, but let your thoughts soar to everlasting scenes, and roam among the immeasurable ages that lie beyond the judgment day. How into absolute nothingness the very ages dwindle as you sail down the tide of eternity. Oh remember, that on that awful tide you must swiftly sail, and all that belongs to it, is nothing to you no more forever. Then strive to love this world no more than you will do when millions of ages after its destruction. Value its fame and honors as you will then value them. And let the prospect of those amazing scenes, that will shortly burst upon the spirit vision strike deeper on your heart the important truth,— I AM BUT A PILGRIM ON EARTH.

The following very pleasing and truthful comparison is made use of by an eminent writer of the seventeenth century, to illustrate the vastness of eternity; * * * "Suppose," says he, "the immense superficies of the heavens, wherin are innumerable stars, were to be filled with figures of numbers, and each figure signified a million years; what created mind could tell their number much less their value? Having these thoughts I reply, * * * the numbers written in the heavens will come to an end and how much of eternity is spent? Nothing for infinitely more remains." O keep in view that vast eternity; and look not at the things which are seen, but at eternal things, "for the things which are seen are temporal, but the things which are not seen are eternal" "For we know that if this earthly house of this tabernacle were dissolved, we have a

building not made with hands, which hath foundations, whose maker, and builder is God, eternal and in the heavens. "Happy thought! glorious anticipation! that there is a destiny for the Christian infinitely higher than aught earth can afford. Live then, O live Christian brother, and sister, as a traveler to eternity, a pilgrim here pressing to a happy endless home.

A SOJOURNER.

LOVE.

If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1st John 4: 20.

Earth is the time for crowning with thorns. Now all that will live godly in Christ Jesus shall suffer persecution. Now, we must be hated of all men for Christs' sake. Woe unto the world because of offences, for it must needs be that offences come; but woe unto that man by whom the offense cometh. Math. 8: 7. Is it not enough that all the world is against us, must we also be against one another? If we are persecuted, and hated by the world, ought that not drive us together in love? God is love, and he that dwelleth in love dwelleth in God, and God in him. Oh that we could love Christ more. This is my commandment, "That ye love one another, as I have loved you." St. John 15: 12. Christ says, the time cometh that whosoever killeth you, will think that he doeth God service. Oh how we should be bound together in love, and humble ourselves as a little child, and how careful of not giving offense. Christ says it were better for him

that a millstone were hanged about his neck and that he was drowned in the depth of the sea, than to offend one of these little ones which believe in me. If we think that a brother or sister have made a misstep, and we herald it through the world, how can we say that we love God.

He that hath my commands and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father and I will love him and will manifest myself to him. St. John 14: 21. A new commandment I give unto you, that ye love one another, as I have loved you that ye also love one another, St. John 13: 34. The love of God, brought the son of God from heaven to earth, from earth to the cross. That love is standing with outstretched arms, and will eternally embrace us if we keep his commandments. Have we not cause to cry, O how cold our love to God and man! Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. 1st Phil. 2: 3. O that we may not be lifted up with pride. The devil was condemned for his pride.

The generality of mankind are prone to retaliate injuries received and all seem to take a satisfaction in complaining of the cruelties of those who oppress them; O that we could learn of Christ. In his labors he breathed nothing but meekness, patience and forgiveness, even to his bitterest enemies and in the midst of the most exerutiating torments these words, "Father forgive them for they know not what they do." Those words were uttered by him

when his enemies were nailing him to the cross, fitly express the temper which he maintained through the whole course of his life, even when assaulted by the heaviest provocation. It is common for persons of the most exalted faculties to be elated with success and applanse, or dejected by censure and disappointment; but the blessed Jesus was never elated by one or depressed by the other. His behavior was in all respects conformable to his doctrines. His devotion toward God, how sublime and ardent; his benevolence toward men, how great and diffusive. He was in life an exact pattern of innocence, for he "did no sin, neither was guile found in his mouth. Meekness and humility, patience, and universal charity, and grace, give a joy unknown to transgressors. Nor does the Gospel enjoin any duty but what is fit and reasonable. It calls upon all its professors to practice reverence, submission, love, and gratitude to God; justice, truth, and universal benevolence to men. His law is perfect; his precepts are righteous, to love our enemies, to deny ourselves, and to take up our cross. True religion consists in repentance toward God and in faith in the Lord Jesus Christ. Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. We must have the word and spirit of God, (or the fruit of the spirit,) which is love, peace, long-suffering, gentleness, goodness, faith, meekness; temperance. By their fruits ye shall know them. Matt. 7: 20. If any man will come after me, let him deny

himself, and take up his cross and follow me. The Gospel contains nothing grievous, it debars us from nothing but doing harm to ourselves or to our fellow-men. God resisteth the proud but giveth grace unto the humble. James 4: 6. O that we may not pride in wealth, education, or in the position we occupy in the world. In heaven is no contending because none of this pride. So we desire to have all men's eyes upon us and to hear them say, "There he is; that is him; this is he. O that we may rather lie in the dust. Learn of Christ to live meek and lowly, and thou shalt find rest unto thy soul. It is written, that man shall not live by bread alone—but by every word that proceedeth out of the mouth of God.

Dear Christians, let us show that we are Christians in deed and in truth; not by endless disputes about trifles, and the transports of a blind zeal, but by abounding in those "fruits of righteousness which are through Christ, to the praise and glory of God. He only that endureth to the end shall be saved. Where your treasure is, there will your heart be also. O that our hearts might abound in love, so that we could rejoice with them that do rejoice, and weep with them that weep, and be of the same mind one towards another. Our love should be sincere, not a mere show of affection. The sum of our duty, according to our great Master himself, consists in the love of God, and of our neighbor; according to St. Paul, in denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this present evil world; according to St.

James, in visiting the fatherless and widows in affliction, and in keeping ourselves unspotted from the world. How fervently did Christ pray for the union of his people. O how earnestly we should strive for the unity of the spirit and the bond of peace. O how careful we should be not to offend our brother. O that we could say with David, "My heart was hot within me; while I was musing the fire burned." Would not Christ often have cause to ask us as he did Peter, when he thrice asked him, "Lovest thou me?" Can we truly say with him, "Lord thou knowest that I love thee." If we love God, we will also love one another. Dear brothers and sisters, let us be ready at any time to meet with triumphant joy, our Lord and Master. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. O that we may be ready "at the Lord's coming." He that bade Thomas come near and see the print of the nails, and put his finger into his wounds, he it is that calls to us, come near, and view the Lord our Savior. Let us not be faithless, but believing. Eye hath not seen, nor ear heard, neither has it entered into the heart to conceive, the joys that God hath prepared for those that love him. It requires the genius, the knowledge, and the pen of an angel to paint the happiness and glory of the New Jerusalem. The hope, the prospect of this is sufficient to reconcile us to all the difficulties that we may meet in our progress, to sweeten all our labors, alleviate every grief, and silence every murmur. O what rejoicing there will be in the morning of the

resurrection to them that love the Lord. Then we can say, O death, where is thy sting? O grave where is thy victory? May the living God make these our carnal minds so spiritual, and our earthly hearts so heavenly, that loving him and obeying him may be the work of our lives.

PRIDE.

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart; but depend upon it, a fashionable exterior seldom, if ever covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its

consequences? The large majority of that class of men died and were handsomely buried some time ago. Now, the pulpits have nearly all shut down on that style of preaching. The fact is we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshipped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they were nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church;—and they do sing so sweetly,—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now if this is not singing with the spirit,

and with the understanding also, then what is? that's the question. I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at it. They just let it go; and go it does with a vengeance. And in proportion as pride gains in a spiritual church, spiritual power dies out. They will not, can not, dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "get your fashions from Glassgow, and Glassgow from Edinburgh and Edinburgh from London, and London from Paris, and Paris from the devil." Now I can not say that we get our fashions by that route, but I am tolerably cer-

tain that they originate at the same head quarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one Spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to the world, but transformed by the renewing of their minds. There is no such thing in heaven or earth as a proud Christian; there never was nor never can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birth-right for a dinner of greens. That was a costly morsel for him. But now, men sell out "cheap for cash or produce." Churches that were once powerful for good are now well nigh lost in forms and fashions. We may shut our eyes, and wink, and whine, and cry old fogy, and grandfather, and Moses and Aaron, and all that, but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way because they can, while the poor strain every nerve to keep in sight; and the devil

laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of paradise, and Lucifer out of heaven." And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians. "Ma," said a little girl, if I should die and go to heaven, should I wear my *moire antique* dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above; not on things on the

earth. For ye are dead, and your life is hid with Christ in God."—*Bishop Weaver.*

I WILL GIVE LIBERALLY.

I have a number of reasons:

1. The objects for which I am calling are *great and noble*. It is the cause of letters and religion, of man and of God, for which my donations are wanted. The interests of time and eternity both are involved in it. I can not give calculatingly and sparingly to such a cause, and for such objects.

2. Liberal donations are *needed*. The cause not only *deserves* them, but *requires* them. It takes a great deal to keep the present operations going; and we should every year extend the works. Do you not know that we have the world to go over, and that the millennium is just at hand? Behold, the morning of that day is getting bright. We can almost see the sun peering above the horizon.

3. I can *afford* to give liberally. My means either now enable me, or, by economy and self-denial, may be so increased as to enable me to give liberally. I will give liberally so long as I do not resort to economy and self-denial; and if I do resort to them, that will enable me to give liberally.

4. I will give liberally because I have *received* liberally. God has given liberally. He has not only filled my cup, but made it to run over. He has given me good measure, "pressed down, and shaken together, and running over." I will imitate him in my gifts to others, and especially in my donations to his cause.

5. I am liberal in my *expenditures*, and therefore I will be in my *donations*. Why should I *spend* much and *give*

little? Is spending the more blessed? The conduct of a man whose expenditures are large, and donations small, is literally *monstrous*. I will not act so out of all proportion. If I must retrench, I will retrench from my expenditures, and not from my benefactions.

6. The *time for giving is short*, and therefore I will give liberally, while I have the opportunity of giving at all. Soon I shall be compelled to have done giving.

7. A *blessing* is promised to liberal giving, and I want it. "The liberal soul shall be made fat;" therefore I will be made liberal. "And he that watereth shall be watered also himself;" therefore I will water. "There is that that scattereth, and yet increaseth;" therefore I will scatter, and not sparingly, but bountifully; for "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall also reap bountifully.

8. I will give liberally because it is not a clear gift; it is a *loan*. "He that hath pity upon the poor *lendeth unto the Lord*"—lendeth to the best of paymasters, on the best security, and at the highest rate of interest; for the Lord renders *double*, aye, a *hundred fold*, *in this life*, to say nothing of the life to come. I will lend him liberally.

9. I will give liberally because, however *hard* the *times* may be with me, they are harder with those who have not the gospel.

10. I will give liberally because there are many who would give liberally, but *can not*; and many that can, and *will not*. It is so much more the necessary, therefore, that those should who are both able and inclined. I used to say, "I will not give liberally be-

cause others do not. There is a richer man than I am who does not give as much as I do." But now, from the same premises, I will draw the opposite conclusion. Because others do *not* give liberally, I will.

11. I have sometimes tried giving liberally, and I do not believe I have ever lost anything by it. I have seen others try it, and they did not seem to lose anything by it; and, on the whole, I think a man is in no great danger of losing who puts liberally into the treasury of the Lord and possessor of all things, who is himself the giver of every good and perfect gift.

12. And finally, when I ask myself if I shall ever be *sorry* for giving liberally, I hear from within me a prompt and most decided negative, "No, never."

Wherefore, I conclude that I will give liberally. And now I will take care that I do not nullify my resolution by putting an *illiberal* construction on *liberally*. I will understand it as meaning *freely, cheerfully, largely*; or, in other words, as meaning what I *ought* to give, and *something more*. I will tell you how I will do it. An object being presented to me, when I have ascertained what *justice* requires me to give, I will add something, lest, through insidious selfishness, I may have underrated my ability; and that if I err, I may be sure to err on the right side. Then I will add a little to my donation, out of *generosity*. And when I have counted out what *justice* requires, and what *generosity* of her own free will offers, then I will think of Him who, "though he was rich, for our sakes became poor, that we, through his poverty, might be rich;" and I say not that I will not add a little more, but how can I keep back anything?

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

This is my resolution, and these are my reasons for it. Reader, what is your resolution? Will you not give liberally too?

DAVID'S PSALMS.

David's psalms have been for ages, and will remain most probably to the end of this planet, among the most precious heirlooms of humanity to those, at least, who believe in the possibility of a communication between man and his Maker. The same may be said of the whole book of psalms; but more especially, it seems to me, of those which are by ancient Jewish tradition attributed to David himself. That they are his I can see no reason to doubt. Of the historic and outward evidence of their authenticity the Jews themselves, who have preserved them for mankind, should be the best judges. Of the critical and inward evidence each man must judge for himself according to his faculty of imagination and sympathy, as well as of mere critical analysis or historic learning. I have been able to discover nothing in them which should prevent them, as a whole, being David's, making allowance here and there, if even that be necessary, for an error or a gloss of some old transcriber; while they do form, when looked at with human imagination and human sympathy, an organic whole such as can not, I think have been created by the collaboration of many poets writing in different ages. They are, surely, the reflex

of one mind inspired by two great ideas and by two only; but so inspired that these ideas penetrate and glorify the varied moods and varied experiences of a spirit most versatile and a life most eventful, till in their light we see the heroic man himself, and in him all other heroic personages, as God would have us see them, for good, and now and then, alas! for evil.

Most versatile, certainly, is David's genius. Shepherd, warrior, king, poet, prophet, heaped with every gift of body, mind, and heart, and specially with strong and deep feelings. Right or wrong, calm or indignant, he is never shallow, never cynical, but intensely in earnest. He vibrates throughout to every touch of righteous admiration or indignation, of honor or of scorn. Whatever befalls him, within or without, possesses him for the time and fills his whole being until it bursts out—as the deepest feeling is wont to do in natures at once strong and harmonious—in song.

This is what made the psalmist of all psalmists. This is what makes his poetry a text-book still for so many a human heart—because it is full of humanity, of the spirit of man, enlightened, ennobled by the Spirit of God.

And, besides this, what a variety in his moods of song! There are utterances of deepest repentance, like that fifty-first psalm, which, even in our translation, by its awful simplicity, its stately sadness, expresses in its sound the heart crushed and broken yet heroic still. Compared with all the hysterical shrieks for freedom, thinking they shall be heard for their shrill speak-

ing as well as for their much speaking which men have uttered, and alas! been taught to utter since David's day, how great does David tower above his fellow-men, even in his lowest fall.

Then, again, there are prayers for guidance, songs of a manful and stately confidence, as of one who knows that he is doing right, and is not ashamed to do so. The songs, again, of simple "natural theology" (as we miscall it now)—utterances of a man who had watched and studied nature, and was at no loss to discover what answer his reason gave to the question. Who made all this? Songs there are too, almost the most important of all, which should be properly called political, had not that word fallen into utter abuse in these latter days. For they set forth the external policy by which the human race is governed, whether it likes it or not—even the providence and the kingdom of the living God. There are songs again, of advice to himself and to his children after him, and (who knows them not who knows his Bible?) songs or single passages of exquisite tenderness and grace, like that "The Lord is my shepherd," which explain, more than any other of his songs, the attraction which this most beautiful of personages exercised alike over wild men and fair women.

The culminating effort of his genius is, doubtless, the eighteenth psalm—the song of triumph. Even in our translation, if rightly said or sung, it "stirs the heart like a trumpet," as Sir Philip Sidney said of the elder ballad of "Chevy-Chase." It rushes like a mighty river, not

downward to the sea, but upward to its source, in leaping and mounting waves of song, toward a cloudland whither the imagination tries to follow, dizzy and almost pained by the tension, discovering not what is figure and what is fact in that new upper world, in which David sees the Being of all beings, how he bowed the heavens and came down, and it was dust under his feet.

There is an exquisite little fragment (for so I have suspected it to be) remaining in II. Samuel. xxiii., and in which the old warrior-poet renews the grace and tenderness of his youth after the storms and darkness of his sad old age, and is himself for a moment what he says all kings should be—"As the tender grass springing out of the earth and clear sunshine after rain." And its key-note is, "The God of Israel said, the Rock of Israel spake to me. He that ruleth over man must be just, ruling in the fear of God." His fixed idea of the absolute necessity of justice is—if not, as I believe, prior to—at least co-ordinated with his other fixed idea the personal protection of God. It is not a mere mistake, but an ignoring of plain facts, to say, as has been said, that because David imagined himself under the special patronage of Deity he therefore looked on all his enemies as the enemies of his Deity, and that "good" and "bad" were with him synonymous with "friend" and "foe." If any reader be of this opinion, the re-perusal of David's psalms and his history (and that by no means a careful one; for he who runs may read, if he have but eyes to read with) is the only course to

he recommended to him. I should have said that in no writer of so early an epoch, and in very few after him, till the Christian era, is there so intense a sense of the absolute and eternal difference between right and wrong, so strong a certainty that if a righteous God govern the world only right can succeed therein; so strong a desire to follow the right in all loyalty, courage and humility.

Througe Darkness into Light.

An Alpine hunter, ascending Mont Blanc, in passing over the Mer de Glace, lost his hold, and slipped into one of those crevasses by which the sea of ice is cleft to its foundations. By catching himself in his swift descent against the points of rocks and projecting spurs of ice he broke his fall, so that he reached the bottom alive, but only to face death in a more terrible form. On either hand the icy walls rose up to heaven, above which he saw only a strip of blue sky. At his feet trickled a little stream formed from the slowly-melting glacier. There was only one possible chance of escape—to follow this rivulet, which might lead to some crevice or passage. In silence and terror he picked his way down—down the mountain-side, till his further advance was stopped by a giant cliff that rose up before him, while the river rolled darkly below. He heard the roaring of the waters which seemed to wait for him. What should he do? Death was beside him and behind him, and, he might fear, before him. There was no time for reflection or delay. He paused but an instant, and plunged into the stream. One minute of breathless suspense,—a sense of darkness and coldness, and yet of swift motion, as if

he were gliding through the shades below, and then a light began to glimmer faintly on the waters, and the next instant he was amid the green fields and the flowers and the summer sunshine of the vale of Chamouny. So it is when believers die. They come to the bank of the river, and it is cold and dark. Nature shrinks from the fatal plunge. Yet one chilly moment, and all fear is left behind, and the Christian is amid the fields of the paradise of God.—*Northern Advocate.*

As I Have Sung, so I Believe.

On the 30th of May, 1416, Jerome of Prague, after bearing a noble testimony to the truth for which he was ready to suffer, was led to the place of execution, through a crowd which heaped upon him every kind of insult. As he went along, he sang the Apostle's Creed, and some hymns of the church, "with a loud voice and cheerful countenance."

On reaching the stake, a miter was given to him, probably in mockery. He placed it, with his own hands, on his head, saying:

"The Lord Jesus Christ, my God, was crowned, for my sake, with a crown of thorns, and I will gladly wear this crown for his glory."

He then threw himself on his knees, and kissed the stake, remaining in prayer for a few minutes. He was then bound with wet cords and a chain, and large pieces of wood, intermixed with straw were piled around him. The executioner was about to set fire to the pile behind his back, but the martyr saw his intention, and cried:

"Come forward, and kindle it before my face! If I had feared this, I should

not have been here, for I might have avoided it."

The fire was kindled: and as the smoke and flame arose, so, once more, did the martyr's voice, in his last earthly hymn, so soon to be followed by songs of triumphat glory.

"Welcome, happy morning!" age to age shall say;
Hell to-day is vanquished, heaven is won to-day!

Poggius of Florence, formerly secretary to Pope John XXIII., himself a papist, wrote, that same day, to his friend, Aretin: "His voice was sweet and full. Every ear was captivated, every heart touched."

When he ended the hymn, he said, in the German language, "My beloved children, as I have sung, so, and not otherwise, do I believe."

Then he looked up and said with a loud voice, "into thy hands, O God, I commit my spirit."

There was an awful interval; the testimony was not yet complete, the crown was not yet won. The flames fanned by a strong wind into intenser heat, were yet by that very wind ever and anon driven aside, exposing their terrible ravages upon that "temple of the Holy Ghost," and prolonging the torture. Once more he cried out (a golden link of prayer and faith between the praises ended and the praises to begin):

"O Lord God, have mercy upon me; have mercy upon me! Thou knowest how I have loved thy truth. Thou hast redeemed me!"

And then a fiery veil covered him from view, once more parted by the wind disclosing blistered lips yet moving as in prayer; and then—charred and blackened remains below, and another glorified spirit, holy and beautiful and victorious above.

Oh, that the dying testimony of all who sing the church's "songs of grace and glory" may be like that of Jerome of Prague, "As I have sung, so, and not otherwise, do I believe!" Let this be the standard of our singing; the expression of "true and lively faith" in Him, "who, by His death, hath destroyed death, and by His rising to life again hath restored us to everlasting life."

BAD COMPANY.

Young convert, above all things beware of bad company. It was not without a hard struggle that you separated from your old associates, and came out on the side of Christ. They were the chief obstacles to your entrance on the Christian life. They will be the chief peril endangering your continuance in it.

We are social beings. We are made what we are largely by those with whom we are. And even when alone, we are more or less under the sway of our fellows. What they have said or will say, what they think and feel, has weight with us in our most private hours. And the sad thing about it is, that the bad affects us more than the good. Evil influence, evil communication, gets a quicker, surer hold upon us than the righteous. Is the reason sought? As well ask why it is easier to row a boat down stream than up, why easier to set a house on fire than to put the fire out, why easier to get pitch on the hands than to get it off. Just as there is an affinity as we say, between the pitch and the skin, something that makes them stick together, just as there is heat within the wood that makes it quickly respond to the application of heat without, just as there is a current in the

stream against which it is hard to move the boat; so our nature has affinity with evil, there is that within us which responds to the outward temptation, there is a current of selfish habit which it is difficult to stem. These facts we all know from experience. And this is why the bad elements of society warps us more quickly into likeness with itself than the good.

Hence the warning with which we began. It is applicable to every one. For evil, like an atmosphere, is about us all, and all about us. There is no more prolific source of danger than bad company; none at whose door may justly be laid a larger per centage of blasted hopes and ruined lives. From the days of Adam and Eve until now, it has been the tempting word of a companion that has led men astray. If we seek for present illustrations, we find them in sad abundance in every large town and school.

What then is to be done? We cannot wholly withdraw from evil companions. That were to go out of the world. It is not to be thought of. Nor is it necessary. He that is for us is more than all that is against us, and wherever it is our duty to be, he will keep us safe. But we on our part, must remember that we are soldiers, and that the battle never ceases. Prudence, wisdom, watchfulness, courage, are demanded all the time. It is from forgetting this that the danger comes. The word is *fight*. No merely negative course, no milk-and-water policy will answer at all. It is just here that multitudes make a serious mistake. They do not intend to do wrong, to become bad, or to get into bad company. But they content themselves with *not* intending. They take no positive stand for the right, put forth no effort to get

good company, make no earnest choice of God. They try to be neutral, let themselves drift; and drifting always carries one down stream. Inactivity, silence, doing nothing, when surrounded, as all are more or less, by bad influence? There is nothing more fatal than that. Decisive, prompt resistance, open antagonism to the evil, this alone will save us.

We must be aggressive. It is only when we associate with the wicked for the purpose of doing them good, that we can rely on the protection of God to preserve us from contamination. We must go as physicians, disciples of Him who came to heal the sick. And if our own moral system be not all open, relaxed, broken down in tone, and thus ready to receive contagion, we may go without fear. If we are properly fortified, with plenty of wholesome food, pure air, vigorous, spiritual health, and above all, if we take along Christ, we shall have a perfect antidote against infection.

This is the only way to be in the world, and not of it. Be there to bless. Be distinctly known as on the side of God. Take your stand lovingly but lion-like, not to be stirred a hair. Give nobody a chance to question your attitude. Show a decision that is seen to be final, and you will not be much troubled by men or devils.—*Rev. J. Mudge, in Zion's Herald.*

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The Rich Man and His Vain Hope.

A man once came to Jesus and said, "Master, speak to my brother, that he divide the inheritance with me." But as the Jews had chosen judges of such matters, and our Lord never interfered with the worldly concerns of men, but did only that which was given him of

God, replied, "Man, who made me a judge or divider over you?" This gave him an opportunity of informing the man of his duty, for he knew that it was covetousness which prevented the brothers from dividing the estate, and hence he spake to all present, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things he possesseth."

Jesus added to this another parable: "The ground of a certain rich man brought forth fruit plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat drink, and be merry." So thought the rich man; "but God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" So is he that layeth up treasures for himself, and is not rich toward God. Men cling to their wealth, as to their truest friend; but it does not serve them in life as they desire, and in death it avails them nothing.—*Bib. Narratives.*

"I Awaked; for the Lord Sustained Me."

If it be a great mercy to lie down and sleep, it is a still greater to awake. If the suspension of our consciousness, and of our wearied powers be a blessing, how much more the restoring of them! If sleep is the grave of ease and toil, waking is the birth of hope and of strength. It is a fresh resurrection, in

which he who lay in helpless nothingness in the land of darkness and silence, springs to a new life again, and goeth forth from his chamber as a strong man to run a race. Sleep, like death, is but a means to an end, that through that shady gateway we should be ushered into a new sphere and a new life of happy, joyous action. What a mercy, then, when we are spared thus to awake! It might not have been so. In thousands of instances it is not so. Multitudes have closed their eyes in sleep, never to awake or see this world's sun again. They laid themselves down and slept, but never waked, because God did not sustain them. It might have been so with you. It might have been so on any night you have ever slept since you came into the world; it might have been so on the very night that has just gone. What if it had been so? How would it have been with your soul this day had it so been? If you had not awakened here where would you have awakened? You slept soundly last night, and for this you have reason to bless God, the giver of every good and perfect gift; but what if you had slept *too soundly*? slept that deep sleep which the trump alone shall break? I beseech you, my beloved brethren, seriously to consider this question. To the christless soul this precious boon, after all is but an uncertain blessing.—*Dr. Islay Burns.*

"Who is My Neighbor?"

Next to paying and giving our reverence to its head, it is our duty to love and cherish those who are brothers and sisters with us in the great family of God,—by word, and thought and act, by careful example, by kindly intercourse, by timely precept, by diligent

prayer; so to do, and think and speak, that the common life blood which runs in all the veins of all within the fold may tingle and bound within us; so that our near relationship may be actually felt, and the impetus given by the examples of our brethren may lead us on more steadfastly and faithfully to the foot of the cross. Remember all the stones of the great temple press on and support each other, though resting fundamentally on the great cornerstone. Knowing that, we should so strive that by the cement of true brotherly love, of self denial and preference for others, the stones may evermore be firmly, the building more solid, stout, and strong.

And it is with those with whom God has knit you in the closest possible ties, that these considerations press more strongly. If all of us cultivated family love, how vast the difference it would make, not only in our own happiness, but in the actual condition of life in our homes and neighborhoods! And how true is the contrary where love is not! If we could take off the roofs of ten thousand houses in London this night, and gaze into their secrets, unperceived, and see what the absence of love has produced, we should wish to go no further. For we should trace crimes without number,—drunkenness, swearing, dissipation, ultimate despair, perhaps, in some, and, in persons of strong temperament, high handed, overbearing arrogance, grasping ambition, and selfish enmity and covetousness, to the simple want of love. Love is of God, and hate—except it be for things hateful—is of the devil. Enmity of others—of their beauty, wealth, happiness, wit, accomplishments, reputation—can never exist in a true child of

Christ—*Rev. Dr. Littledale.*

How Tobacco Using Affects Missions.

In the Turkish Empire, or, at least, in that part of it which we have seen, one great hindrance to the growth and purity of the churches which have been formed, consists in the use of *tobacco*. Every Turk smokes. He seems to have been born to smoke. And the nominally Christian population of the empire smoke to an almost equal extent. No matter how poor a man is, he smokes. Let the wife go in rags, let the children cry for bread, he smokes. And many of the women also smoke. As might be expected, it is no easy matter for those even who have received the truth to quit the vile habit. The members of the Protestant churches smoke. Not all, but so far as our observation goes, nearly all. Some of the preachers smoke. One, very poor, and having a family of little children, learned to smoke while in the theological seminary, and still continues the habit. These facts are unpleasant, but still they are facts; and more might be told. The members of these churches not only smoke while at their work, and at all social gatherings, but even at their prayer-meetings and around, if not within, the house of God on the Sabbath. The money which they pay for tobacco amounts, probably in many instances, to a larger sum than that which they receive from benevolent sources for the support of their preachers and their schools.

But the expensiveness of this habit is not the most serious evil connected with it. The religious sensibilities of these habitual smokers are in no small degree deadened by the fumes of their tobacco. Their consciences are thus soothed into a sleep from which it is not unfrequently difficult to wake them.

When expostulated with, and en-

treated to abandon the use of tobacco, they reply, "Do not Christians in America smoke?" The missionaries are forced to admit that there are Christians in America who smoke. But the questions are pressed farther: "Do not some ministers in America smoke?" This also must be admitted. By a member of the church in Cesarea it was once demanded in defense of his habit of smoking, "Does not President Grant smoke?" It was not easy to deny that he smokes. So then men whose consciences, long dead in sin, have been but partially wakened by the grace of Christ, try to excuse themselves from what they cannot but perceive to be a fault, on the ground that Christians in America do the same. They feel secure and at perfect liberty to doze away another hour in the pleasures of tobacco, when they have caught the arrows of the missionaries' argument with their shield on which they have inscribed the words: "Christians and Christian ministers in America smoke."—*From a Missionary in Cesarea.*



Hold Up the Light.

The famous Eldystone light-house, off the coast of Cornwall, England, was first built in a fanciful way, of wood, by the learned and eccentric Wistanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and, from its lofty baleony, used boldly to defy the storm, crying, "Blow, O winds! Rise, O' ocean! Break forth, ye elements, and try my work!" But one night the sea swallowed up the tower and its builder.

It was built a second time of wood and stone, by Rudgard. The form was good but the wood gave hold for the el-

ements, and the builder and his structure perished in the flames.

Next the great Smeaton was called in. He raised a cone from the solid rock upon which it was built, and riveted to the rock, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Wistanley, but on its lowest course he put, "Except the Lord build the house, they labor in vain that build it;" and on its key-stone, above the lantern, the simple tribute, "*Laus Deo!*" and the structure still stands, holding up its beacon-light to the storm-tossed mariner.

Fellow-workers for the salvation of men, Christ, the light, must be held up before men or they will perish. Let us, then, place him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone; but, taking the word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble trustful inscription, and then we may be sure that the light-house will stand.—*D. P. Morgan.*

The Life of Faith.

That a good life is the genuine and true-born issue of faith, no man questions that knows himself the disciple of the Holy Jesus, but obedience is the same thing with faith, and that all Christian graces are parts of its bulk and constitution, is also the doctrine of the Holy Ghost, and the grammar of Scripture, making faith and obedience to be terms coincident and expressive of each other. For faith is not a single star, but a constellation, a chain of graces; called by St. Paul, "The power

of God unto salvation to every believer;" that is, faith is all that great instrument by which God intends to bring us to heaven ; and he gives this reason : "In the gospel the righteousness of God is revealed from faith to faith;" for it is written, "The just shall live by faith." Which discourse makes faith to be a course of sanctity and holy habits, a continuation of a Christian's duty, such a duty as not only gives the first, but by which a man lives "the life of grace." "The just shall live by faith;" that is such a faith as grows "from step to step, till the whole righteousness of God be fulfilled in it." From faith to faith (saith the apostle), which St. Austin expounds; from faith believing to faith obeying; from imperfect faith to faith made perfect by the animation of charity, that he "who is justified may be justified still;" for as there are several degrees of faith answerable to it, that in all senses it may be true that by faith we are justified, and by faith we live, and by faith we are saved; for if we proceed "from faith," from believing to obeying, from faith in the understanding to faith in the will, from faith barely assenting to the revelations of God to faith obeying the commandments of God, from the body of faith to the soul of faith,—that is, to faith formed and made alive by charity; then we shall proceed from justification to justification,—that is, from remission of sins to become the sons of God ; and at last to an actual possession of those glories to which we were here consigned by the fruits of the Holy Ghost.—*Tyndale.*

Ministerial Unfaithfulness.

A young minister, preaching very earnestly in a certain chapel, after service had to walk four or five miles to his home along a country road. A young man who had been deeply impressed during the sermon requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him and obtaining some word of guidance or comfort. Instead of that the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity.

Some years after, when the minister had grown older, he was sent for to the bedside of a dying man. He hastened thither, with a heart desirous to do good. He was requested to sit down at the bedside; and the dying man, looking at him and regarding him more closely, said to him :

"Do you remember preaching in such a village, and on such an occasion ?"

"I do," said the minister.

"I was one of your hearers," said the man, "and I was deeply impressed by the sermon."

"Thank God for that," said the minister.

"Stop," interrupted the man. "Do not thank God till you have heard the whole story. You will have reason to alter your tone before I have done."

The minister changed countenance, but he little guessed what would be the full extent of that man's testimony.

Said he, "Sir, do you remember after you had finished your sermon that I, with some others, walked home with

Love is the characteristic of the Christian. Without it he is as sounding brass or a tingling cymbal.

you? I was sincerely desirous of being led in the right path that night; but I heard you speak in such a strain of levity and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal. I stamped my foot up on the ground. I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be in earnest in the pulpit, and then come down and talk like that the whole thing must be a sham. And I have been an infidel," said he, "a confirmed infidel from that day to this. But I am not an infidel at this moment. I know better. I am dying, and about to be damned; and at the bar of God I will lay my damnation to your charge. My blood is upon your head."

And, with a dreadful shriek and a demoniacal glance at the trembling minister, he died.—*Guide to Holiness.*

The Coming Conflict of Europe.

A dispassionate article in the London *Contemporary Review*, entitled, "The Jesuits in England," predicts troublous times for Europe outside of England. This writer says:

"Although there is not much probability of any revived persecution of the Roman Catholic religious orders in this present time, review the relationship in which they stand toward the state and toward society in general, in reference to the great principles of civil and religious liberty. The expulsion of the Jesuits from Germany through the resolute action of Prince Bismarck is an act which can not possibly be isolated in its results. Setting aside all questions as to its immediate and indirect influences upon the position of Catholicism in Germany itself, it has already

helped to make the consideration of the social and political effects of Jesuitism one of the hottest of 'questions brutalites' of the hour. Once more we are threatened with a revival of the old controversies respecting the character of the famous institutes of Loyola, while the power of the Jesuit with the Roman Church, so far from being lessened by the attacks that are specially directed against them, is unquestionably strengthened and deepened; at the very crisis, too, when these principles have recently won the most signal dogmatic victory which they ever achieved over the non-jesuitical sections of the church of Rome. In almost every European country, moreover, there are signs of a renewal of that passionate identification of theological and political animosities which so terribly embittered the hostilities of the sixteenth and seventh centuries. Everywhere men are taking sides according to their religious beliefs and religious hatreds. Multitudes who care nothing for any one special form of Christianity, as the practical guide to their own personal conduct, are beginning to constitute themselves champions of this or that creed, solely because by its aid they expect to promote their national or political aims."

"Giving Ourselves to Jesus."

When a little child hangs around your neck with clinging arms, and says, with tears, "I want to be good, but can not be good," do you hesitate to say, "There is a Savior who loves you, and is ready to make you good?"

And the only satisfying answer to the troubled heart's deep question in riper years, "How shall I be holy?" is

just the same ; it is to be found in one word—"Jesus!" "Thou shalt call his name Jesus ; for he shall save his people from their sins." He is not only "the door," but "the way,"—the whole way from forgiveness to glory.

Let that anxious question be asked (direct) of him,—the man who "was in all points tempted like as we are, yet without sin," who is therefore "able to succor them that are tempted," while he has an infinite sympathy with our temptations, our weaknesses, our humanity. Instant confession to him, of sin, of helplessness, and even of little faults and mistakes, with a confiding openness touching every thought and feeling of the heart, we shall find to be the highway alike of holiness and to happiness.

The story of his life on earth shows us that the Savior had his human tenderness for every human brother, his divine yearning over all the creatures of his hand ; and that no cry of agony ever reached his ear without his pity being moved, and his help or comfort granted.

But to live the life of victory over sin, the life of one who "overcometh," and who is therefore to sit with Christ Jesus in his throne, even as he also overcame, and is sit down with his Father in his throne, there should be firm and undoubting trust in his forgiveness, and of safety in him.

"Oh ! raise thy downcast eyes to his,
And read the blessed secret there ;
The pardoning love from guilt that frees,
By loving thee, shall make thee fair.
"Thy guilt and shame on him must lie ;
Then search the past thy guilt to see ;
Instead, this sight shall meet thine eye,—
Thy Savior on the cross for thee!"

To love so freely given, what return so grateful can be made as unquestioning trust in his truth ?

The eternal Father has "devised means whereby his banished should not be expelled from him;" and from the well of love for them, sunk in his own heart in a past eternity, has sent forth a fountain to cleanse the world of its sin, and a stream of living water to satisfy every thirsting heart, and to "be in it a well of water springing up into everlasting life."—*Miss Marsh.*

Young People and Amusements.

The question, how far religious parents should extend license to their children for indulgence in what are termed the "recreations" and pastimes of the age, is one that has much to do with the preservation of godliness in our families. Laxity in this direction, it must have occurred to even the superficial observer, has produced results the most deplorable. There may be a "sour godliness" that would deprive our young people of those cheerful and companionable exercises suited to their age ; but the advocates of such a godliness, we feel sure, are few indeed, whether among the ministry or laity. Fresh buoyant feeling in the young must have outward expression. Desire for intercourse and companionship with such as have kindred sympathies must not be frustrated. Exercise is essential to growth and development of the body in youth, more so than at any following period of life. And how these shall be secured without detriment to family morals, is the problem which every pious parent has practically to solve. The *London Watchman* of a late date in considering parental responsibility in relation to amusements, uses the following language :

"There is a line of distinction to be drawn between what is safely allowable

to youth under parental government, and what is not so. Whatever is plainly over this line and is confessedly among 'the pomps and vanities of this wicked world, and all the sinful lusts of the flesh,' are forbidden by God, and therefore cannot be innocently admitted or indulged. There are, however, some things bordering on the line of such distinction, which often perplex the minds and try the principles of religious fathers and mothers in relation to their children. There are sports and exercises which, abstractly considered, appear fair and plausible, but which, when considered in their tendencies and ultimate issues, are perilous to the highest interest of the soul. And, surely, these, as well as open and flagrant violation of positive divine injunction, ought to be scrupulously avoided. If, for instance, games which do not necessarily require money stakes in the family, but which would tend to such in other associations where money hazards are common—and especially if great proficiency in playing were attained by practice in youth—then to admit and encourage such involves tremendous responsibility. If concerts and shows produce tastes, likely afterward to seek indulgence to operas and theatres, such ought undoubtedly to be avoided. And if dancing, however graceful in youth, leads to gayety of wordly associations and life, it ought not to be encouraged in family education and training. Whatever may be advanced in professed philosophy on such pastimes and exercises, they are so dangerous in their possible consequences that they are to be shunned and not indulged. Wisdom subscribes to the saying, that it is better to keep far away from danger than advance toward it. In Mr. Wesley's words, it is not wise to

try how much poison can be eaten without being killed. And whatever endangers the future morals and religion of the young ought to be prohibited."

It may be replied to these words, that what is passing all around, it is difficult and almost impossible to interdict what is thus viewed as doubtful and perilous. But this very plea of inability to point out and prohibit what is perilous, and—shall we say it?—to command obedience of the child, is a confession that in moral strength parents have deteriorated. It is true that a parent can not give grace to a child, and that disobedience often manifests itself at a very early period in the child's life, but Christian parents can and should resolutely and perseveringly seek to secure in their families a just conception of what is deleterious; and should there be, after all proper effort, perverseness or rebellion, they will not be self condemned. As another of our contemporaries puts the matter:

"Much would be done toward the avoidance of such perilous practices as have been referred to, if Christian fathers and mothers were more fully companionable to their sons and daughters, entering more freely into conversation with them on what is most engaging to them in their tastes and years. In too many instances, children are driven into dangerous associations by the distance at which they are held by their divinely-appointed guides and guardians. If anything deserves study in families, it is how the younger members can be intimately associated in their pursuits and exercises with their parents and among themselves. And considering the kindred sympathies of youth in general, and the more extended associations to be formed by them for good or for evil, we should say that the church should

carefully provide for attractive and profitable intercourse among the young of both sexes, in meetings for readings, singing, etc. Let these exercises be wisely employed for the entertainment and benefit of the willing youth in the church, and much will be done to preserve from the perilous ways and practices of the world, and service of the church, the families of our people.

A young man or a young lady who can be early and pleasantly engaged in enterprises looking to the advancement of Christ's cause, will thus have placed around him a safeguard that will preserve from a thousand evils, and will plant within the heart seeds that shall grow to plants of rarest loveliness and beauty.—*Western Christian Advocate.*

•••

THE BROKEN SAW.

A boy went to live with a man who was accounted a hard master. He never kept his boys; they ran away, or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not very hard—opening and sweeping out the shop, chopping wood, going errands, and helping round. At last Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to BEGIN with a man who has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days, before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was

careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will THRASH you for it," said another boy who was in the wood-house with him. "Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw. "Mr. Jones NEVER makes allowances," said the other boy; "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting, and suspecting, and suspecting, and laid everything out of the way of Bill, whether Bill was to blame or no, till Bill couldn't stand it, and WOULDN'T." "Did he tell Mr. Jones about the eggs?" asked Sam. "No," said the boy; "he was 'fraid, Mr. Jones has got such a temper." "I think he'd better own just at once," said Sam. "I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him;" and he soon turned on his heel and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood-house, walked out into the garden, and then went up to his little chamber under the eaves. He wished he could tell Mrs. Jones; but she wasn't sociable, and he had rather not. "Oh, my God," said Sam, falling on his knees, "help me to do the thing that is right."

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen. "Sir," said Sam, "I broke

your saw, and I thought I'd come and tell you 'fore you saw it in the morning.' " "What did you GET UP to tell me for?" asked Mr. Jones; "I should think morning soon enough to tell of your carelessness." "Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I'm sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, "There," he said heartily. "give me your hand. Shake hands. I'll trust you, Sam. THAT's right; that's RIGHT. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above-board," he would have been a good man to live with. It was THEIR conduct which soured and made him suspicious. I do not know that is; I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—*London Tract.*

Only in the Lord.

Heaven save you, young man of the church, from linking your fortunes to those of a gay and godless woman; for she will be shackles to your feet, palsy to your hands, a thorn to your side, and a dagger to your heart.

The same caution is needful to our Christian young women. In the present demoralized condition of society, they can not be too careful. A true husband will be to a wife what the sturdy forest oak is to the tender, dependent vine—a support. He will en-

courage every holy desire and pious longing of her soul, and thereby assist her to perform what in the love of God she believes is the mission of her life. Better, ten thousand times better, for a Christian woman to bear life's battle *alone*, than to bind herself to a scoffer, or a miser, or a gambler, or any one whose spirit and life are not in sympathy with her own, and whose influence would quench the ardor of her devotion to that Being to whom she has publicly vowed eternal fidelity.—*Western Recorder.*

APPOINTMENTS.

Our lovefeast will be held in Rock Camp, (Ritchie Co., W. Va,) the 27th and 28th of September.

MARTIN COCHRAN.

The brethren of the Coventry Church, Chester Co., Pa., will hold a communion meeting (the Lord willing) on Saturday, October 4th.

Railroad Station, Pottstown. By order of the church.

JOHN Y. EISENBERG.

DEFIANCE, OHIO, Aug. 5, '73.
Brother H. J. Kurtz:

Please make the following announcement in the GOSPEL VISITOR. The brethren in Poplar Ridge congregation Defiance Co., Ohio, have appointed their lovefeast on the 16th day of October next. A general invitation is given to all, especially the ministering brethren.

JACOB LEHMAN.

The brethren of Fawnriver Church, Lagrange Co., Indiana, intend holding their lovefeast, (the Lord willing) on the 4th and 5th of October. We heart-

ily invite all members who have a desire to be with us. Preaching to commence at ten o'clock, place of meeting six miles east of Lima. All those coming by railroad stop off at Lima where they will be met on the 3d of October. By order of the church.

ELI HORNER

A Communion meeting has been appointed in the Ottercreek Church, to be held three miles south-west of Virden on the 10th and 11th of September, Meeting to commence at 10 A. M. By order of the church.

DANIEL VANIMAN.

We the brethren of the Logan Church Logan Co., O., have appointed a love-feast on the 9th day of October and extend the usual invitation to all. Those coming from the east will stop off at Bellefontain, and those coming from the south at West Liberty, and those coming from the West stop off at De Graff.

J. L. FRANTZ.

Communion meetings are also announced in the following churches:

In the Clover Creek congregation, Blair Co., Pa., September 30 and October 1st.

In Black River church, Medina Co., Ohio, October 3d.

In Cerro Gordo church, Piatt County, Illinois, September 27th.

In Mohiccon church, Wayne County, O., September 29th.

In Yellow Creek church, Bedford county, Pa., October 2.

In Sams Creek church, Maryland, October 11..

In Monocacy church, Md. October 17.

Meadow Branch church, Md., October 21st.

Beaver Dam church, Md., October 25th.

Grasshopper Valley church, Jefferson County, Kansas, in town of Ozaukee October 4th, and 5th.

Dunning Creek congregation, Friday October 8th.

Whitesville, Andrew Co., Mo., Sept. 20th, and 21st.

Memoir of Elder John Zug.

The subject of this notice was born in Rapho Township, Lancaster County, Pa., May 14th, A. D. 1797, and died in Lebanon County, Pa., July 19th, A. D. 1873, aged 76 years 2 months and 5 days.

He was a member of the church for more than half a century, a minister some 30 years, always manifesting a zeal in his Master's cause, traveling and preaching, visiting the sick and the afflicted, both friend and foe; and especially was he vigilant in the oversight of the church of his charge, (Tulpehocken,) which he left in a thriving and prosperous condition.

He was the eldest son of Elder Abraham Zug, who lived and labored in the same church when it was considered part of Conestoga, but he departed this life about the time his son was elected to the ministry and the church divided off from Conestoga and White Oak.

His grandfather, Elder John (Hannes) Zug was elected to the ministry about 1772, ordained 1780, and died 1821, having been baptized by the brethren in 1749, at the age of 18; consequently he was a member over 70 years and a minister almost 50 years, and lived in White

Oak church, Lancaster County, Pa. from whom his grandson, (the subject of this notice,) received much instruction, when a young man, concerning the old order of the brethren.

Ulrich Zug, the father of Elder Hannes Zug, with others, fled from persecution from Switzerland to this country about 1727, by persuasion a Mennonite, and settled in Lancaster County, Pa., where he raised a family of six sons and two daughters.

He received the faith of, and was baptized by the brethren, in 1742, thus tracing the faith of the brethren in a direct line for 131 years in the Zug family.

The wife of our departed brother preceded "over the river" about a year and a half, and at her death was two years older than her husband at his death.

His disease was cramp in the stomach which afterward turned into diarrhea, from which he had to suffer 11 days but was only entirely bedfast 3 days. The last he spoke in a conscious state was on the 17th inst. in the evening, when he desired those around him to pray and sing, proposing for singing, "Meine Seele lobe Gott, Meine Seele lobe Gott," &c.

He had eight children, five sons and three daughters, of whom only three sons are living, but many grand and great grand children. Funeral services by brother C. Bucher, the writer, and others, from II Peter 2: 13 and first part of 14 verses, and Isaiah 3: 10, to an immense concourse of people.

May we all pattern after the good we saw in our beloved brother, de-

parted, take heed to the good counsel he frequently gave while among us, and to that "more sure word of prophecy," that we may finally meet him, and all the sanctified, on the shore of a blissful immortality through the merits of a crucified Redeemer. Amen!

OBITUARIES.

Died in the South Santaam congregation, Linn Co., Oregon, June 13th, 1873, our much beloved sister, ELLEN RUSSEL, wife of Bro. William Russel, aged 44 years, 9 months, and 12 days. She leaves a sorrowing husband and two children to mourn their loss, which we hope is her great gain. Bro. William has lost an affectionate companion, her children a kind mother, but we do hope they will prepare to meet her in that bright world above. Her disease was consumption, which she bore with Christian fortitude, and oftentimes she spoke of her home above. Funeral services by Brother David Brower, from John 5: 25, 28, and 29th verses, to a large and attentive concourse of people.

AARON H. BALTIMORE.

[Companion and Pilgrim please copy.]

In Mercer Co., O., June 23d, 1873, Brother JOHN SHEARER, aged 26 years, 3 months, and 5 days, died of consumption. He came to the church about ten weeks before he died, he expressed himself willing to go. Funeral services by the writer, from Ecclesiastes, 9 chapter, 10th verse.

SAMUEL NEHER.

Departed this life after a lingering illness, Sister ELIZABETH NIPLE, wife of Friend John Niple, July 31st, aged 68 years. She was an exemplary member of the church and died in full faith of a glorious resurrection. Funeral services by the writer, and J. Snavely, to an attentive audience, from Rev. 12 chapter, 13 verse.

Tho's. D. LYON.

Fell asleep in Jesus, little MELVIN BLOUGH, son of Peter and Nancy E. Blough, of Dry Grove, Ills., August the 18th, 1873, aged 5 years, 3 months, and 15 days. Funeral services by the writer, and J. Y. Snavely, from Matt 24: 44, to a large concourse of Christian friends who were ready to sympathize and comfort the mourning parents who had been bereft of their little son almost in a moment of time, who came to his death on this wise. His father was pulling a two wheeled vehicle upon which was a heavy barrel, the little boy was in the barrel, one wheel dropping suddenly into a hole tilted the barrel over, falling mouth downwards, the the chine of the vessel crushing the little boy across the kidneys, he falling upon his face. He died in a few minutes.

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PUBLISHER'S NOTES

The present and last issues of the VISITOR have been much delayed. We shall try and be up to time hereafter.

A rumor has been circulated among the brethren in places, that the VISITOR is to be stopped. How it originated we are not able to say, but we hope the brethren and sisters will correct it as it might be calculated to injure our business.

We have reduced the subscription price of the VISITOR to the old rates. We only want a fair honest living and we hope our friends will sustain us by a large increase in our subscription list.

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For the Visitor.

TRUE GREATNESS.

"At the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this child, the same is greatest in the kingdom of heaven." Matthew 18: 1, 4.

A desire for greatness or superiority, seems to be a leading characteristic or trait in human nature, and it appears that our Lord's disciples were no exception to this general rule. It is quite certain that they did not at first comprehend the nature of the Redeemer's kingdom. They evidently expected that their Master would establish an earthly kingdom, and that they would receive the principle posts of trust and honor in that kingdom. Accordingly we see them manifesting an eagerness to know how those positions could be attained, and clearly evincing a desire to attain thereunto.

Upon one occasion, Salome came to Jesus, requesting him to give unto her two sons the two chief places of honor in his kingdom. This request was no doubt made at the instigation of those sons, for the Savior addresses his reply to them. Though those twelve often manifested great ignorance and frequently committed gross blunders, yet their kind Master always treated them with patience and forbearance.

He did not harshly chide them when their expressions betrayed ignorance or lack of knowledge; but he gently and kindly strove to disabuse their minds of error, and draw them into the compass of truth.

How well it would be, if all ministers and teachers of the word would imitate his beautiful example. Sinners are not to be driven into the fold, and believers will not learn their duty through unkindness and faultfinding. Oh no! They must be reasoned with; and their errors, which they have perhaps imbibed from parental teachings and which have gained a firm hold upon their affections, must be removed with tenderness and care.

It should be remembered that we cherish an effort with just as much fondness as we do a truth, until we are convinced that it is an error.

In the case before us, the blessed Jesus wishing so impress upon the minds of the disciples a most important truth, does not employ a great multitude of words, or make a display of eloquence, or erudition, but with that calm and unaffected dignity so characteristic of the world's Redeemer, he quietly calls a little child to him, then placing him before his disciples, he points to it, telling them, in that child, that little innocent helpless child, they behold the symbol of greatness, or what constitutes greatness in his kingdom.

His act, his manner, and his few

impressive words, must have wrought powerfully upon the minds of the disciples, while a deep sense of shame for their unhallowed ambition must have mantled their cheeks with blushes, as they met the gaze of those calm, but piercing eyes.

The more we read and ponder the sacred records, the more we learn that God's thoughts are not man's thoughts, neither his ways man's ways. *Isaiah 55: 8.*

How different the standard of greatness in the kingdoms of the world, from what it is in the kingdom of Christ, and how dissimilar the qualifications which will draw forth the approbation, and encomiums of the world, from those which will insure Christ's approval. Indeed so dissimilar are they, that, "What is highly esteemed among men, is abomination in the sight of God." *Luke 16: 15.*

Those names which grace the pages of history, and to whom the world ascribes greatness, and whom she delights to honor, are not such as Christ would esteem worthy of honor. Many of those warriors and statesmen, who have become so famous in this world, exhibit in their private life all those shocking deformities, and that pitiable weakness which prove them the slaves of sin. Being in possession of great power, and having at their command means for the indulgence of every passion, and caprice, only gives them a better opportunity for revealing the corruptions of an unrenewed heart.

And it is in the heart where this great reformation must commence. Our Lord compares it to leaven,

which a woman took and hid in three measures of meal, until the whole was leavened. *Matt. 13: 33.* As the leaven silently operates upon the meal until the whole mass is impregnated with its life giving qualities, so the grace of God commences its operations upon the heart, and from thence it works outwardly, until the whole man is brought under its benign influence. Though this great work is performed silently, and unobtrusively, yet the effects are very apparent. It will produce a complete change in all the thoughts, affections, and desires.

Paul tells us that "Though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" *2 Cor. 10: 3-5.* It is these imaginations, and high thoughts, which we have imbibed during our intercourse with the world which must be brought down.

Ah yes! we have strayed far away from our Father's house and now we must come back to that point from whence we started. We must be brought to see our ignorance, our poverty, our helplessness, and our entire dependance upon God, and we must acknowledge that dependance and submit ourselves into his hands, with all that filial trust, and with all that implicit confidence, with which a little child trusts itself into the hands of

his parents. Thus we can learn a most important lesson from our dear little children. Their helplessness, and their confidence in us, constantly appeal to our higher and nobler natures, and we would not withhold from them any real good, if it were in our power to bestow

it. Our Savior says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." Matt. 7: 11. There is no earthly love that will compare with our heavenly Father's love.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Paul tells us that when he was weak then was he strong. 2 Cor. 12: 10. Again he tells us, "If any man among you seemeth to be wise in the world, let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God." 1 Cor. 3: 18, 19. This language of the Apostle is rather peculiar. He evidently means, that if we are in possession of worldly wisdom, we should rid ourselves of it, become fools with respect to that kind of wisdom, or wholly destitute of it, "that we may be wise," that we may be filled with heavenly wisdom. As all our righteousness are filthy rags, Isaiah 64: 6, and all our wisdom foolishness, surely then, the more completely we dissolve ourselves of all the paraphernalia derived from the court of Satan, the more acceptable will we be at the court of grace.

It used to be a custom in France, when a princess was received from some other nation, before she could

be adopted as the dauphiness of France, she must be entirely undressed, in order that she might retain nothing belonging to a foreign court. This etiquette was observed with the unfortunate Marie Antoinette, who came from the court of Vienna.

Even so we who are strangers and foreigners, before we can be made fellow-citizens with the saints, and of the household of God, must divest ourselves of everything pertaining to the fleshly or carnal mind. "Because the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

Proficiency in any thing must be the result of close application. No one could expect to excel in any branch of learning, who would only give it a passing thought. Neither can any one make any great attainments in anything, unless he gives up to some particular kind of pursuit or calling. Those who have made the greatest advancement in any particular branch of knowledge are not always those, who have had the brightest intellects, but those who have concentrated all their powers of mind upon one object making that a specialty.

If, then, a thorough knowledge of any particular branch of science, claims all the powers of one's mind, is it anything more than a reasonable service which God demands, when he requires us to "Present our bodies a living sacrifice, holy, acceptable unto him ?" Rom. 12: 1. And when he commands that we love him with all our heart, and with all our soul, and with all our might, Deut. 6: 5. Matt. 22: 37.

are we ready to exclaim, "This is a hard saying; who can hear it?" John 6: 60. Solomon says, "Before honor is humility." Pr. 18: 12. And we find that those persons whom God has accounted worthy of the highest honors, are those who have been the most profoundly humble.

Abraham, the father of the faithful, and who is styled the friend of God, stands before us a perfect model of humility. In Abraham we have indeed a living exemplification of true faith. "This great principle was marked in Abraham with the following characters:—An entire unhesitating belief in the word of God; an unfaltering trust in all his promises; a steady regard to his almighty power, leading him to overlook all apparent difficulties and impossibilities in every case where God had explicitly promised; and habitual and cheerful and entire obedience. The apostle has described faith in Heb. 11: 1; and that faith is seen living and acting in all its energy in Abraham." Watson.

Though God promised Abraham that his posterity should be exceeding numerous, and that they should inherit the land of Canaan, yet it seems in order to prove Abraham, God long deferred the fulfillment of this promise. And during this long period of waiting, Abraham manifests the most perfect patience and submission to the divine will. Having grown old in years, and the promise yet unfulfilled, but yet preserving a firm belief that God will in some way make his word good; he now seems determined to yield the matter up wholly into the

divine hands, and if it be God's purpose to accomplish his word through another instrumentality, he will cheerfully submit. Therefore we see him presenting Eliezer, his chief servant to the Lord, as the probable chosen means. This must have cost Abraham great effort, but he masters all selfish feelings, and is willing (if God has so determined) that his heir shall be a stranger, and that all his present wealth, together with the prospective possession of the land in which he was then a stranger, shall all descend to one who is in no way related to him.

This act of Abraham is more noble and grand than appears at first sight. God appears to him in his native land, and commands him to depart thence, to leave his kindred and his father's house, and go forth as a wanderer into a land which he would show him, encouraging him with the promise that he would make of him a great nation. Then again after he had come in the land which God had pointed out, he again appears to him saying, "Unto thy seed will I give this land." And after Lot had taken his departure, the Lord repeats the promise again; that to him and to his seed, the land should be given forever, and that his seed should be numerous as the dust of the earth.

After having undergone so many dangers and endured so many privations, and having been the recipient of so many promises, which must have thrilled every fibre of his soul, and then to calmly relinquish all, and gain the consent of his mind that his heir was only to be his servant, his domestic slave perhaps, instead of a son, must have required a thorough schooling.

But such dutiful conduct meets its merited reward. Again the promise is renewed in a more definite manner, and Abraham is told that his servant shall not be his heir, but that it will be his own son, and when Abraham asks for a pledge or proof, God grants his request, and condescends to enter into a covenant or mutual agreement with him.

The ancient method of ratifying a covenant by sacrifice was to slay the beasts, and divide them in the midst, then the persons covenanting passed between the parts. Hence, after Abraham had performed this part of the ceremony, the symbol of the Almighty's presence, "A smoking furnace and a burning lamp passed between those pieces." Gen. 15, 17. And so both parties ratified the covenant.

Sarah, the wife of this holy man, also gives a most signal proof of her deep piety. Remembering that the promise of a son was given to her husband without any reference to her, she determines that she will not stand in the way of its fulfillment, but that she will conquer all selfish feelings, and if it be God's will that another shall have the honor of being the mother of Abraham's promised heir, she will submit humbly and meekly to that will.

But God, who ever rewards all the suffering and mental anguish which his children endure for his sake, and who knew just how much Sarah had suffered, before she could thus relinquish her right, and how much she continued to suffer in seeing Hagar her Egyptian hand-maid the haughty mother of, as she sup-

posed, Abraham's long promised, and much desired son, at length rewards this holy woman for her faithfulness and unselfishness, by promising that she herself should bring forth the son to whom the preceding promises had referred. So wholly unexpected was this message that it drew forth from her a smile, perhaps of incredulity. Moreover God still further showed the high esteem in which he held this holy pair by bestowing upon each one of them a new name. A name which conferred upon them additional honors and dignity. Abram, which means *a high father* was changed to Abraham, meaning *father of a great multitude*, and Sarai which means *my princess*, to Sarah, *the princess*, or princess of a multitude.

And when that son that beloved son, who had been the subject of so many promises, and who was in every respect worthy of such illustrious parents, had well nigh reached manhood, constantly gladdening the hearts of his aged parents by his affection and filial behavior, the terrible message comes to his father. "Take now thy son, thine only son Isaac whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22: 2.

How this stern mandate must have blanched the cheek of this venerable patriarch. But yet without one word of complaint, or without offering one plea to God to spare him the dreadful task, he at once commences to make preparations for the execution of the command. He loved Isaac, but he

loved God more, and nothing could stand in the way of his obedience. He felt that God had given him his child, and he had a right to take him again.

Jehovah seems to have made this demand of Abraham as a *final* trial and illustration of his faith. Having arrived at the fatal spot, accompanied only by his precious victim; and there having bound him, he prepares for the affecting sacrifice; but just as he had reached forth his hand to give the awful blow, an angel out of heaven called unto him, Abraham, Abraham, and when he answered, here am I, he said to him, "Lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Ah yes, this act of Abraham had given ample proof, of his perfect love and complete submission; and never again did God deem it necessary to try him. And his remaining days are spent serenely, and peacefully.

There is a hallowed dignity and grandeur which surrounds the closing scenes of Abraham's life, which seems to reflect something of the glory of the future world. He had had his full share of vicissitudes and trials, but under all circumstances he had remained faithful. And now his battles all appear to be fought, and his victories won, and he can now rest from his labors and peacefully repose, as it were, in the land of Beulah, enjoying the love and fellowship of Jehovah.

As a reward for his last great act of obedience, he was permitted to see the glories of the gospel dis-

pensation. The Savior told the Jews, "Your father Abraham rejoiced to see my day; and he saw it and was glad." From the above it appears that the Almighty used those circumstances which had just been so shameful to Abraham in the intentional offering up of Isaac, as the medium through which he beheld the mystery of that great sacrifice that was to be made for the sins of the human race, and in the receiving of Isaac as it were, from the dead, and Paul tells us he received him in a figure, that is in this he beheld the resurrection of the Son of God. What wonderful visions of the future were presented to Abraham; how God let him into his secrets, for, "The secret of the Lord is with them that fear him." Ps. 25: 14. Thus we see how wonderfully God honors the faithfulness of his servants.

We might speak of Moses that meekest of men, and how highly God honored him; of Paul whose humility prompted him to say of himself that he was "less than the least of all saints," Eph. 3: 8, and whose devotion to Christ caused him to determine not to know anything, save Jesus Christ, and him crucified, 1 Cor. 2: 2, and of the high honors of which his divine Master accounted him worthy, permitting him to be caught up into paradise, where he heard unspeakable words, which it is not lawful for a man to utter. But we will forbear for this time as our essay is already more lengthy than we at first intended it to be. But let us remember that the sure road to greatness is the road of humility and submission.

MATTIE A. LEAR.

For the Gospel Visitor.

A NOBLE PURSUIT.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." Acts, 17: 11, 12.

In general there are only two grounds of action in religion, *choice* and *force*. The former is the gospel ground, and is of God. The latter is the Romish ground, and is of the devil.

Power over religion and conscience is iniquitous in every form. If it be exercised by State law, it is civil tyranny; if by ecclesiastical synods or councils, it is ecclesiastical tyranny; if by parent, guardian, or godfather, it is domestic tyranny. Jesus foretold that such an unnatural dominion would be exercised under the sacred name of the *service of God*, and time has fully verified the prediction. The long reign of the church of Rome has given this exercise a wide range; all the sects descended from her practice it. Infant baptism is the exercise of force under the sacred name of the service of God. In free America it is domestic tyranny; as thank God under the republican government God has given us, neither the magistrate, nor ecclesiastical council can enforce it without individual consent; hence the exercise of it, is the willing act of the parent, who arbitrarily forces it upon his helpless, and unconscious babe.

Not so with the Bereans. *They being a noble people*, more noble than they of Thessalonica, and certainly much more noble than many free Americans are. They were

noble, because they searched the Scriptures; they will neither receive nor reject what Paul and Silas tells them, but will search the record and know whether "these things are so," they will know it for themselves, and not have it forced upon them on the professed faith of Paul and Silas; they considering themselves as capable to understand plain truths as they. They search the Scriptures with a free will, they persevere in it; they search daily, and as they learned the truth, "they received it with a ready mind. " *Therefore many of them believed*, not all, only those who received the word with a ready mind, their faith being grounded on their own knowledge of the truth, and like the Samaritans could say, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." St John 4: 42.

Both men and women believed, and no doubt were baptized, though it is not here said, for this being the command of the Savior in whom they now believe, and will obey. He commands to teach all nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. 28: 13, And also to preach the gospel to every creature and he that believes and is baptized (will be, German translation) shall be saved. Mark 16: 16. This the apostles preached, and the believers of their own will observed it. The Bereans searching the Scriptures for themselves, found that Jesus is the Christ or Messiah, obeyed his doctrine with their own free will. Peter preached repent-

ance and baptism in the name of Jesus Christ for the remission of sins, and the gift of the Holy Ghost; and they that gladly received his word were baptized. Acts 2: 38-41 Note, *they that gladly received the word* act of their own free will, not forced upon them by ecclesiastical authority. Both men and women believed and were baptized. Acts 8: 12. The eunuch read the prophet, was taught by Phillip, believed that Jesus Christ was the Son of God, and then was baptized at his own request. Acts 8: 30-38. Note, it was not forced on him upon Philip's faith. Saul of Tarsus was convicted, prayed, fasted and was instructed by the disciple and then baptized. Acts 9: 22. Cornelius had his friends assembled in his home to hear all things that were commanded Peter of God; these hearing, received the Holy Ghost, and were baptized. Acts, 10. Lydia attended to the things spoken by Paul, and then was baptized. Acts, 16: 14, 15. The jailor was taught to believe on the Lord Jesus Christ, had the words of the Lord preached to him and to all that were in his house, and all believed, rejoiced and were baptized. Acts 16: 30-34. Crispus, and many of the Corinthians hearing, believed and were baptized. Acts, 18: 8.

All these, like the noble Bereans heard for themselves, exercised their own prerogative; believed and were baptized, no force being exercised by any one; they would have resisted any attempt that way; how absurd to believe they would force baptism upon the children by an exercise of parental authority, they knowing that they only re-

ceived it on personal faith, and not by force. The exercise of force in religion is contrary to the spirit and principles of Christianity, and subverts the foundation of it. Jesus the author and founder of our salvation himself preached the gospel of the kingdom of God, saying, "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1: 15 This is the foundation of our blessed Christianity; and to force baptism (the seed of the believers faith) on infants or adults, without faith in the gospel, or repentance, subverts and undermines this foundation. The Romish church holds the doctrine of original sin, and baptism to be regeneration; that is, she believes the sin of Adam cleaves to the soul of the infant, and that baptism will wash the old sin away; and hence they force it on the babe to save its innocent soul. All the sects who came out of this Mother of Harlots, professed to be reformed, but still cling to, and hold this hard doctrine and practice, this fraud and superstition. Though they have to a certain extent ignored the worship of images, praying to the Virgin Mary, and to the Saints, making pilgrimages, etc., they still hold on to this idol. Good meaning people, as many are, hold on to it, simply because they received it of their fathers, without ever searching the Scriptures to see whether it has any foundation there. Thinking it must be right, or these preachers would not preach it, and their parents would not have practiced it, without once thinking that their parents lived one age nearer to Romish superstition than they, and

had not searched the Scriptnres any more than they do. For the benefit of the general reader, I will here give some historical extracts on the subject. I will quote from Robinson, Cyprian, and others.

Infant baptism had its origin in Africa, and "Robinson" says: "It was not the offspring of critical learning or sound philosophy, for it sprang up among men destitute of both, nor did any one ever take the African fathers for philosophers, or critical investigators of the sacred oracles of God. It appears that about the middle of the third century an honest and humane bishop of a company of Christians in a country place in Africa, where some of his neighbors bought, stole, captivated and burnt children; where some of his flock returned to Paganism, others intermarried with Pagan families, and went with them into the old practice of sacrificing as formerly, children to their God; himself filled with Jewish ideas of dedicating children to the true God, and marking them by circumcision, and sending for advice to Cyprian, exactly such another confused genius as himself. It is a very improbable conjecture that Fidus bethought himself of baptizing new born infants as an expedient to save the lives of the lambs of his flock! Nothing could be more natural or to a man of his principles come more of course. To prevail with such savages to dedicate their infants to God, by the soft method of dipping them in water; to procure some persons of more influence than the parents to become sponsors for them."

"Fidus thought these infants

ought to be baptized when eight days old; no, says Cyprian, if they are to be baptized when eight days old to save them, they ought to be baptized as soon as they are born.

This brought Fidus into a second difficulty. It was the custom to kiss the newly baptized; he informs this august body of African bishops who were convened to settle this matter; that infants were reputed unclean the first seven days, and therefore people did not choose to kiss them. This was an article of great consequence. The fathers answered: You are mistaken Fidus, children in this case are not unclean, for the apostle says, to the pure all things are pure. No man ought to be shocked at kissing what God condescends to create." Thus started, it worked its way into other churches, a people naturally superstitious, and given to idolatry readily received it as a religious rite, councils enacted law, or decrees to enforce it. The historian says, "If the name of Augustine had not sunk below contempt in every free country, his conduct in procuring the first law to compel Christians to baptize their infants in a council at Mela in Numidia in the year 416, would deserve a treatise by itself." (Of the wickedness, debauchery, and illegitimate children of this ungodly man I will make no extracts.) Suffice it to say that at the above named council the following decrees were passed. "It is the pleasure of all the bishops present" (65 at first, but reduced to 14 or 15) "in this holy synod to order."

1. "That whosoever saith Adam was created mortal, and would have died if he had not sinned, be accursed."

2. "Also it is the pleasure of the bishops to order that whosoever de-nieth that infants newly born of their mothers are to be baptized, or saith that baptism is administered for the remission of their own sins, but not on account of original sin derived from Adam, and to be expiated by the laver of regeneration, be accursed."

There were still some who like they of Berea "Search the Scriptures," and would not believe nor willingly practice this iniquitous, and anti-Scriptural traditions. These had it thus forced upon them by ecclesiastical tyranny, but finally the magistrate enforced it by authority of law; and confiscation and death, was the penalty to those who refused. Thus this iniquitous practice progressed, until councils decreed that *this laver of regeneration* should be applied, even to abortives, and infants which could not be born. The historian says:

"The clergy felt the inconvenience of this state of things, for they were obliged to attend any woman in labour at a moments warning, night or day, in any season, at the most remote parts of their parishes, without the power of demanding any fee, whenever a case of necessity required, and if they neglected their duty they were severely punished." It would shock the modesty of people unused to such a ceremony, to relate the law in the case saith the historian, "suffice it therefore to observe, that if the hand or foot only of a babe dying with its mother in the birth be sprinkled, it is baptism, and the child is saved."

The historian says: "Even in the present times an humane doctor

of divinity and laws of Palermo, in the year 1751, published at Milan, in the Italian tongue a book of 320 pages in quarto, and dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them, when they could not be born. The surgical instruments and the process cannot be mentioned here, and the reader is come to a point in the history of infant sprinkling, when English modesty compels him to retreat and retire so that it is impossible to say anything more on lustrating infants by way of baptizing them."

Dear reader, horrid as this superstitions, and iniquitous practice may seem to the minds of all those who search the Scriptures for themselves, it is nevertheless the corner stone, the ground and pillar on which the Romish church is built, and stands; without it she could not, she would not exist. If all were left to search the Scriptures for themselves, and practice only what they teach, there would be no pedobaptist churches. It is not likely that one out of a hundred would draw sprinkling for baptism out of them if left to search with an unbiased mind. Then heed the warning of the Savior when he says by a "voice from heaven, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities." Rev. 18: 4, 5.

In the love of searching the Scriptures, and practicing only what they teach, I am your friend,
D. P. SAYLER.

For the Visitor.

AN AUTUMN LEAF.

BY D. B. MENTZER

"The Summer is ended!" How rapidly the seasons of the year flit by us! It seems but a short time since Winter "lingered in the lap of Spring." Then Spring covered the trees with her buds and blossoms, and Summer brought its singing birds and brooks, sweet hay, and golden grain; but Autumn has already come. It is that season which the poet, Bryant, thus describes:

"The melancholy days have come,
The saddest of the year!"

How true! It really does remind me of death—the stillness of the grave. It is sad to see nature thus throw off her beauty, and fall shrouded into the grave of Winter. A certain writer could well say, "Time is a continual, ever-dropping of moments which fall down one upon the other and evaporate."

No truth is brought more vividly to the mind than the celerity of time. With the most astonishing rapidity days and months pass by into the great store house of the Past. Moments seem almost to jostle one another in their onward flight. Thompson felt the force of this truth for he wrote: "A year! A life! What are they? The telling of a tale, the passing of a meteor, a dim speck seen for a moment on Time's horizon, dropping into eternity." The words, "passing away" seem written on every space of the dial—upon every autumn leaf—upon every flower and spire of grass—even upon the brow of our associates. Hear how Burns,

the poet, tells his impression of the season :

"All cheering Plenty with her flowing horn,
Led yellow Autumn; wreathed with nodding corn."

And Shakespeare.

"The year growing ancient, not yet
On Summer's death,
Nor on the birth of trembling Winter."

When I think of the rapid flight of time, which is so very forcibly illustrated by the autumnal season, I have feelings of sadness; yet autumn has its pleasures. Perhaps at no other time is the weather so congenial to our feelings. We are perhaps more free from the extremes of heat and cold now than at any other season of the year. The weather is regular which is really pleasant. We have not the sudden changes of Spring days. The soft winds, the balmy air, the mellow sunshine, the delightful evenings and cool nights, for weeks together, afford us real pleasure.

Lovely Autumn! Season when apples drop in the stillest hours, when leaves fall in gentle wavering to the earth, when

"All the air a solemn stillness holds."

There are external objects and influences which make impressions upon our minds, and give form and motive to our thoughts. We are unable to tell how this is, but such is the fact, nevertheless. Autumn scenes have very peculiar influences upon our minds. They remind us that we too are "passing away." But alas! everybody does not appreciate. So many persons are living almost wholly indifferent toward these impressive autumn lessons. Either the cares of the world, or some other silent influence blinds

and darkens the minds of the many. These autumn lessons should draw our affections beyond this earth, and set them upon heavenly things. May it so be.

These days more than others remind us of our departed friends. We must think of them. We love to visit their graves. We love to linger around the place where their once lively, lovely forms now moulder away; and our thoughts wander beyond the grave, and centre upon those loved ones who have gone before, and who we hope are enjoying the sweet rest and glories of Paradise. We'll meet them, my dear brethren and sisters in Christ, yea we'll join their number, when these years and Seasons of Time shall all be ended. Hope on, work for Christ, live unto God.

These days also cause us to think more fondly of our absent friends. We meet, we part. They go away. How we long for their return home! How we desire to grasp their hand once more, and bid them welcome. True we think of our departed friends and absent loved ones in all seasons of the year, but we do so especially, during the season of falling leaves and fading flowers. You see all is transitory here, and it is possible that our spirits are drawn heavenward by the scenes of departing life around us. The falling leaves remind us that our years too are falling, and the fading flowers that we too must die. The visitations of death are constant, but the fall of the year is most marked with the fall of human life. Everywhere some mysterious power seems to move along, it touches the flowers, and they

wither and die; it walks through the fields and lays the ungathered harvest, and green grasses low; it chills the insect to death; it drives the feathered songster to other climes; it cries out in the night wind and in the dashing rain; it pales the rosy bloom on the infant cheek; it renders the strong man helpless, and shivers the aged to the heart; it goes to the churchyard and makes many a grave.

Dear reader, it is solemn. Are you prepared "to depart and be with Christ?" If not get ready now. Start now. Delay not, for "delays are dangerous."

Wanesborough, Pa.

For the Visitor.

TO MYSELF AND OTHERS.

"Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrew 10: 25.

According to this language we understand that in the Apostle's time some had already failed to assemble as often as they should; as to their reason for doing so, we have no account in this Scripture; and I am of the opinion that if we had, it would amount to but little, yet would take a long time to tell. Let this suffice. The Apostle's language conveys the idea that this is not to be so; it was sin at that time and more so now: (and so much the more so as ye see the day approaching.) Brethren and sisters, lift up your eyes! Methinks the day surely is approaching; yea, that great and notable day of the Lord. The first command is to assemble. He that faileth in one point is guilty of the whole. The second is the exhorting part; brethren and sisters, we may fill the first command and per-

haps fail in the second. Where are our exhortations, and what are they, and how are they? I have now passed on so far and given no room for excuses and perhaps some one would like to make some, as we often hear many excuses made for failing to assemble. Ask that brother, why was you not to meeting to-day? O, I should like to have been there, but my horses had no shoes on, consequently I could not go. Did Paul or the Lord exempt any on account of barefooted horses? No! On Saturday you worked your horses; on Monday you work them again. Ask another one, O, I worked too hard all week! Ask another one: O, I did not feel good! Go to that brother on Monday and the week's hard work is forgotten and the dull feelings are passed over and he is hard at work, and he remembers no more of it until Saturday evening; along comes the adversary and says: "You have spent another hard week and that in the discharge of your duty." This is truth; next comes untruth. "God does not require you to go to church to-morrow." Brethren, these are thoughts that will present themselves to our minds. Let us look back to Adam and Eve and see how wonderful they fell by heeding to such language as this. We ask another and his excuse is the weather was too disagreeable! Paul said nothing about barefooted horses, or tired limbs, or dull feelings, or disagreeable weather. But don't neglect your duty. O brethren and sisters, how can you stay away from the house of God? There God has promised to meet you. There your weak brother and your sister meets you, embracing you with arms of love. God embraces you, feeds your hungry soul with the rich provision of high heaven.

How loth I've been to leave the place,
Where Jesus shows his smiling face.

O, how sweet the exhortation of that brother or sister to me! O, how sweet that brother's prayer that is offered in my behalf! Another excuse is I know who is to preach and I have heard him so often, and perhaps will be said, I know as much as he does, yes, and I say perhaps more. But does the Apostle say you are to stay at home on this account? No! So much the more you ought to be there, because there is much required of you. How often do we hear complaints; this man or that man can't preach. We admit this man can't preach of himself. But now hear the complaint of the preacher, though he don't often complain. Question, had you a good congregation to-day? But few! This answer he makes with a sorrowful heart, not because he merely wants to be heard of many, but because he knows some have neglected their duty. The minister must go; let the horse be barefooted, and he feel dull, or worked hard all week, or the weather unpleasant; no difference whether any want to hear him or no. Why so? Because God tells him, this is not all; it seems that everybody looks for him. O poor mortal man that you are, whoever you are! God has commanded. Don't refuse. Go do what you can, and God help you. O yes, brethren, all co-laborers in Christ, let us give the warning that their blood will not be required at our hands; though we are spoken against. Yes, brethren, let us bear all things, for charity beareth all things. Brethren and sisters, I am of the opinion that there are but few if any excuses that will be accepted with the Lord. Brethren, these lines I write not to shame any, or hurt any feelings; no, but love constrains me thus to write. In sorrow and grief to my heart I have looked on

brethren and sisters who neglect the assembling on the Lord's day. Brethren and sisters make no excuse, but go and that with the same solemnity as if you were to go to meet the Lord visibly. Yes, go a praying and pray while you are there; and exhort to the best of your knowledge, and you will want to go back again. But if we go prayerless and careless perhaps we will feel no desire to go back. Don't go and discourage your weak minister by holding a worldly conversation. O brethren, by this sometimes we hear a poor sermon and we go home and call it so. Why was it? who is to blame? Answer this to yourself. Brethren, self experience is good schooling. Let me tell us all to assemble in a proper manner and all talk of heaven and heavenly things; then let our weak minister come in; and the first thought is, here are all my brethren and sisters. O how zealous they are! This is encouraging! Now brethren, let us all pray for him and with him and I will assure us all that we will hear a good sermon if the words are few. O brethren, let us meet together! God has promised to be in our midst. Blessed thought, indeed, and glorious promise that when together, what we ask we receive if we ask aright. This is enough to cause us to shed tears for joy while writing. Brethren, are our children or our friends or neighbors unconverted? If so, what will we do? Do what the Lord says, assemble. What more? Ask and ye shall receive. Remember the word shall is positive language. Now brethren, let us all meet and all with united voices beseech the Lord in behalf of our children and friends and neighbors, and we assure you that even devils must take their flight. Is there any doubt in this?

No, not one. If we doubt this we doubt the word of God. Lord, increase our faith, double our diligence, is the prayer of your weak, unworthy, though well wishing writer,

AARON FIKE.

They Don't Want Me.

Well, dear discouraged brother let us think about it. You are painfully conscious of not being so complete a workman as you desire, but you are also equally conscious of being called to the work. It was "woe to me if I preach not the Gospel;" and the Lord has been pleased to give you many seals to your ministry. You are yet able for the work and your motive is just as pure and your heart just as much set upon it as ever. But your people don't want you. They have had the, shall I say, brotherly kindness to say so.

Never mind brother, suppose they don't. Ninevah didn't want Jonah. The threatened world didn't want Noah. The former was a strange enthusiastic wanderer. The latter a miserable old preacher. Both destitute of originality. No enticing words of man's wisdom. Be sure there is some variation but it is the variation of one tune. "Ninevah shall be destroyed." "The flood is coming; repent ye." But did they not heed these preachers for all that? Too late the drowning world listened to the preacher!

Happy Ninevah! She heeded the word of the Lord, humbled herself and was saved.

Oh, brother did the world want the Master? Did they not say of Him, the Prince of Preachers, "Away with him?" Alas poor world if He had listened to them! Unwanted, unasked, yet how greatly needed. What had we done

had he refused to stay! Groping our way blindly there had been to us no way to the Father. With that heartsickness would we have sunk into the night asking the never-to-be-answered question, "What is truth?" Oh, with what horror of despair would we have gone out into the eternity, crying, Is there no life to come? Bless God he stayed! Let us stay also. Only let us see to it our single aim is the salvation of souls. That we are instant in season and out of season. That we are meek and gentle and patient and loving and kind. Let us have a fresh baptism of the Spirit and be faithful unto death. Courage brother! Forward!—*Scott.*

Judge Not.

We have no right to judge others until we know all of the circumstances that influence their conduct. In many cases we might act like those we condemn under like circumstances.

A young man employed in a printing office in one of our large cities incurred the ridicule of the other compositors on account of his poor clothes and unsocial behavior. On several occasions, subscription papers were presented to him for various objects, but he refused to give his money.

One day a compositor asked him to contribute for a picnic party, but was politely refused.

"You are the most niggardly man ever employed in this office," said the compositor angrily.

"Stop," said the young man choking with feeling. "You have insulted me."

The other compositors gathered around the excited man. The young man looked at them for a few minutes with a famished look and a strange fire in his large eyes.

"You little know," he said, "how unjustly you have been treating me. For more than a year I have been starving myself to save money enough to send my poor blind sister to Paris to be treated by a physician who has treated many cases of blindness similar to hers. I have always done my duty here in this office, and have minded my own business. I am sacrificing everything in life for another."

Would either of you do as much? Could any one do more?"

He had been judged without a knowledge of circumstances.

Be slow to censure and condemn. We cannot read the heart of others, and, in many cases, to know all, is to forgive all.

"Judge not, that ye be not Judged."

Four Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such affliction is to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

3. To form an independent character except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall, and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field where it is continually beaten upon by the tempest,

becomes its own protector. So the man who is compelled to rely upon his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man by looking to your position. Therefore, prefer rather to climb up hill with difficulty than to be steamed up by a power outside of yourself.

REWARDS IN THE COMING AGE.

"If any man serve me, him will my Father honor." John xiii. 26.

Both as an incentive to holiness and as a support under trials, it is manifest that the doctrine of rewards in resurrection is most important. Very brilliant promises have been given to the church by her Head for the purpose of animating her in sore conflicts with the powers of evil, and bracing her strength in her Master's service. But there can be no doubt that the consciousness of unworthiness and the fear of presumption habitually prevent many Christians from realising these promises. Of necessity the true church is humble, and it well becomes her so to be, for all her treasures, both in possession and in prospect are of grace; but she injures herself, and dishonors the royal munificence of her Father in heaven when she is afraid to touch vast stores of wealth which are most certainly hers by deed of gift. These piles of heavenly gold are meant for her, and it is a false humility which tells her that to think of reward hereafter, whilst laboring and suffering for Christ here, would be presumption. Surely we may ask the simple question,

Why has the Lord made so many and such great promises of honor, glory, reward, and recompense hereafter, if the very persons to whom they are made may not use them as encouragements amidst the complicated and sometimes terrible difficulties of the way? To deepen consecration, to sustain faithfulness, to nerve courage, we need every legitimate help we can get. And those promises are not made to unconverted men, but to men whom God in his grace has made partakers of life in the divine redeemer; they are not for his foes, but his friends; not for aliens, but children; and it really seems a waste of time to point out the absurdity of the supposition that any unregenerate man will ever think of running—even if the thing were possible—for one or more of the *prizes of the KINGDOM*. The *utmost* that such men think of is salvation from hell and admission to heaven as the reward of their good works; for they know not God's way of salvation. The prizes of the kingdom are the glorious crown and reward of "good works" for the same book that teaches salvation by grace teaches reward according to works—and in this, instead of contradiction, there is logical harmony; but the men who run in this race, and wrestle for this victory, and have an eye on this royal reward, have already passed through the narrow gate, and felt the joy of reconciliation through the blood of the Lamb, and lovingly breathed the sweet word of adoption—"Father!"

If the entire Christian system be not an elaborate delusion, a cunningly devised fable having no foun-

dation in fact, we might infer from the revealed character of God and the doctrine of resurrection, that there must be a reward for the righteous. Even if the promises of recompence were fewer in number and far more indefinite in character than they actually are, reason suggests that loving service amidst life-long difficulties will receive adequate recognition in the day of final settlement. Can it be that God's own children—for of such alone we speak—shall be allowed to endure privation, and suffer reproach, and abound in self-denying labor for his name's sake, from the beginning to the end of every year of their Christian pilgrimage, without a large reward of glory and honor from the Father's right hand in the heavenly kingdom? Men whose religion brings them high worldly honor, large incomes, and princely palaces, will not see the force of this question; but men whose religion leads them away from all these things to be tried and tempted with care and poverty, to be misunderstood and shunned, and evil spoken of, are in a position to appreciate the loving forethought of the Father in reserving for his suffering sons an inheritance of regal splendor, against "that day." The tossings and temptations of the wilderness will find bountiful compensation in the city of the great King. Rough usage for Christ's sake will not be forgotten by him in the day of his coronation. When the King returns he will remember his faithful people who served him out of pure love, amidst many deep afflictions, and counted all things but loss that they might stand be-

fore God accepted in the Beloved. Love, gratitude, admiration, loyalty, constrained them to live to him whose life in them was the proof of their salvation and the pledge of their immortality. They did not wish to "reign as kings" before the time; they were content to wait and labor and suffer reproach as the Master did before them, and he will show by and by that not a tear, or groan, or sigh escaped his watchful notice. Let the tried followers of the Son of Man take courage. The Lord is coming, and his reward is with him; and great, lasting, and glorious will be the recompence of those who were true to him during their earthly pilgrimage.—*Selected.*

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Our Fellowship (Partnership) in the Lord Jesus Christ.

"Called unto the fellowship of His Son Jesus Christ our Lord." 1 Cor. 1: 9.

"Truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1: 3.

"That they may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us." John xvii. 21.

Fellowship with him in the Father's love—Thou hast loved them as Thou hast loved me. John xvii. 23.

Fellowship in access to the Father.—Through Him we have access by one Spirit unto the Father. Eph. ii. 18.

Whatsoever ye shall ask the Father in my name, He will give it you. John xvi. 23.

Fellowship in Sonship—This is my beloved Son. Now are ye the sons of God. God has sent forth the Spirit of His Son into your hearts. Matt. iii. 17. 1 John iii. 1. 2. Gal. iv. 6.

Fellowship in Inheritance.—Heirs

of God, and joint heirs with Christ. Rom. viii. 17.

Fellowship in Separation from the World.—They are not of the world, even as I am not of the world. John xiii. 14, 16.

Fellowship in His Suffering, Death, and Burial.—If they have persecuted me, they will also persecute you. John xv. 20.

I am crucified with Christ. Gal. ii. 20. Buried with Him. Col. ii. 12.

That I may know . . . the fellowship of his sufferings, being made conformable unto his death. Phil. iii. 10.

Fellowship in Resurrection.—That ye may know the exceeding greatness of his power to usward, which He wrought in Christ, when he raised Him from the dead. Eph. i. 20.

Quickened together with Christ and raised up together. Eph. ii. 5, 6.

Fellowship in His Life.—I live, yet not I, but Christ liveth in me. Gal. ii. 20.

Because I live ye shall live also. John xiv. 19. Col. iii. 4.

Fellowship in Joy.—These things I speak in the world, that they might have my joy fulfilled in themselves.

Fellowship in Likeness.—We know that, when He shall appear, we shall be like him. 1 John iii. 2.

Who shall change our vile body, that it may be fashioned like unto His glorious body. Phil. iii. 21. 2 Cor. iii. 18.

Fellowship in Exaltation.—Wherefore God hath highly exalted Him. Phil. ii. 9. And set Him at His own right hand in heavenly places . . . and made us sit together in

heavenly places in Christ Jesus. Eph. i. 20; ii. 6.

Fellowship in Glory.—And the glory which thou gavest I have given them, that they may be one, even as we are one. John xvii. 22.

Fellowship in Fullness of Blessing.—In Him dwelleth all the fullness of the Godhead bodily, and ye are complete (filled up) in Him. Col. ii. 6, 10.

SEEING THEREFORE THESE THINGS
“WHAT MANNER OF PERSONS
OUGHT WE TO BE?”

“As ye have received Christ Jesus the Lord, so walk ye in Him.” Col. ii. 6.

In Fellowship in Glorifying the Father.—I have glorified Thee on the earth. John xvii. 4.

Wherefore glorify God in your body and in your spirit, which are God’s. 1 Cor. vi. 20. 1 Pet. ii. 9. Heb. xiii. 15.

In Fellowship in Pleasing the Father.—I do always those things that please Him. John viii. 29.

We beseech you, brethren, by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 1 Thes. iv. 1. Col. i. 10.

In Fellowship in Love to the Brethren.—This is my commandment, That ye love one another, as I have loved you. John xv. 12. Eph. v. 2.

In Fellowship in Holiness.—Who did no sin, neither was guile found in his mouth. These things I write unto you, that ye sin not. 1 John ii. 1.

In Fellowship in lowliness and Meekness.—Learn of me, for I am meek and lowly in heart. Phil. ii. 2. Eph. iv. 1, 2. Matt. xi. 29.

In Fellowship in Patience.—The

Lord direct your hearts into the love of God and into the patience of Christ (marg). 2 Thess. iii. 5.

Run with patience . . . looking unto Jesus.

In Fellowship in Usefulness.—Even Christ pleased not Himself. Rom. xv. 3.

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Phil. ii. 4, 5.

In fellowship in Self-devotion.—He laid down His life for us, and we ought to lay down our lives for the brethren. 1 John iii. 16.

In fellowship in Forbearance—Who when he was reviled, reviled not again. 1 Pet. ii. 23.

With long-suffering, forbearing one another in love. Eph. iv. 2. 1 Pet. iii. 9.

In fellowship in Forgiveness.—Even as Christ forgave you, so also do ye. Col. iii. 13.

In fellowship in Service.—Laborers together with God. 1 Cor. iii. 9.

As my Father hath sent me, even so send I you. John xx. 21.

In fellowship in Ministering.—The Son of God came not to be ministered unto, but to minister. Mark x. 45.

If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example, that ye should do as I have done to you. John xiii. 14, 15.

In fellowship in Light-bearing.—I am the light of the world. John viii. 12.

Among whom ye shine as lights (light bearers) in the world; holding forth the word of life. Phil. ii. 15, 16.

In fellowship in Humiliation—The servant is not greater than His Lord. John xv. 20. He humbled Himself. Phil. ii. 8. Humble yourselves. Jas. iv. 10. John xv. 18.

In fellowship in Waiting for the Glory.—The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies my footstool. Psa. cx. 1.

And to wait for His Son in Heaven. 1 Thes. i. 10. Phil. iii. 20

Behold, I come quickly. Amen, even so, come, Lord Jesus. Rev. xxii. 7, 20.

Selected.

AN EVIL.

We refer to the kind and quality of reading that is found on our thoroughfares of travel, and particularly on our lines of railroad. Any one who is accustomed to travel in railway trains, has observed the depraving and corrupting character of the books and papers which are usually—universally, so far as our observation extends—pressed upon the attention of travelers, by the ubiquitous news venders, who so importunately and brazenly ply their occupation in railroad cars. Some of the books they hawk are valueless—many are vicious—and all probably, are more or less demoralizing. So much for the books. Of the pamphlets and papers served to passengers on our railroads by the beardless and inexperienced caterers, who to minister gratification to the literary taste of travelers, it is enough to say that many of them are wholly unfit to be read or to be looked upon by well-meaning or pure-minded people. The best selling papers, perhaps, (other than the city dailies,) that are offered to travelers on our railroads are those that

are of the "comic" style. They are "illustrated" publications, and their columns are redolent of vulgarity. The slightest contact with them is contamination. And it is the alternative of every passenger who undertakes to sit through an hour's travel on our railroads, to assume uncourteousness toward these train-venders, or submissively and unresentingly receive the annoyance which it is their business to inflict.

It may be, and is, a sad commentary upon the literary tastes of our people, that they are so forward and free to purchase and read books and papers that are so objectionable, and that are characterized by such general coarseness and unchasteness. But then, it is to be remembered, that this public taste is largely formed by the very influence we were pointing out; for our people—particularly our young people—usually receive their first introduction to the "Pictorials" on railroad trains. The hawkers of these publications first sow the seeds which spring up into a ripening harvest of social depravation, and then reap the gains of the sowing by pandering to the deteriorated and corrupted tastes which they themselves have created in the sale of their vicious wares.

Had railroad companies a tithe the concern for the moral welfare of their patrons that they have for their own pecuniary interest, they would take some steps toward the abatement of this social nuisance. Certain of the railroad managers of the country are spoken of very flatteringly on account of the high moral tone characterizing them. But they are criminated in this high-handed assault on the morals of society, just as others. A remedy for this evil will not be found till it is realized in awakened

christian sentiment that will interest itself by some kind of active measures to influence railroad superintendents and stockholders, to reform this abuse. Is it not time that christians should demur to the old proscriptive right that railroad authorities have hitherto claimed (practically) to demoralize their passengers *by giving their train followers license for a money consideration*, to debauch our public morals?

There is one thought appropriate to this connection. Are christians as active and as busy as they should be in the circulation in public places, of pure and religious reading? Why may not a distributor of religious books and tracts be found on each railroad thoroughfare? The privilege of circulating such reading would certainly not be denied by railroad managers. What a public blessing would it be, if a faithful, laborious, prayerful and courageous porteur could be placed on every railroad line in the country.

Why may not private christians do a great deal in this regard? Can not any christian traveler, whether man or woman, obtain for distribution a supply of religious tracts, and offer them to fellow travelers? It might elicit remark—it might provoke criticism—it might expose to the reproach and laughter of the foolish—but what are such light considerations, when religious obligation is thought of? Cannot any true follower of Jesus submit to a little reproof for his blessed name?—*Banner of Holiness.*

The Frozen Ship.

In the year 1775, the captain of a Greenland whaling-vessel found himself at night surrounded by icebergs and "lay to" until morning, expecting

every moment to be ground to pieces. In the morning he looked around, and saw a ship near by. He hailed it, but got no answer. Getting into a boat with some of his crew, he pushed out for the mysterious craft. Coming alongside the vessel, he saw through the port hole a man at a table, as though keeping a log-book. He hailed him but received no answer. He went on board the vessel, and found the man sitting at the log-book frozen to death. The last date in the log-book was 1762, showing that the ship had been drifting for thirteen years among the ice. The sailors were found, some frozen among the hammocks, and others in a cabin. For thirteen years this ship had carried its burden of corpses—a drifting sepulchre, manned by a frozen crew. There had been life in that ship once; and courage and activity, and zeal, and promptness, and ready obedience to the word of command; but all this was past. The Arctic chill had come upon them, the stupor of death had come upon them one by one, until the last solitary watcher yielded to his fate and all were dead.

Are there not churches that are in a similar plight? They have sailed away from the open sea of blessed prosperity, and the sunny latitudes of faith and humility; they have drifted into the frozen regions of pride, and worldliness, and sin, impelled by love of gain, or by a vain curiosity to explore the secrets of Divine wisdom; they have passed the realms of warmth and floated into the icy wastes of death and desolation.

Christian voyager, beware of the Arctic regions of pride and worldliness and dead formality, beware of the deadly slumbers of the frigid zone. Speed away to summer climes; live near the Lord, who is a sun and a shield, and whose loving kindness is better than life.—*Christian Life.*

Expectation in God.

The less we expect from this world, the better for us. The less we expect from our fellow-men, whether of spiritual help or of inspiring example, the smaller will be our disappointment. He that leans on his own strength leans on a broken reed. We are always going to something stronger, purer and holier. Somewhere in the future there always hangs in the air a golden ideal of higher life that we are going to reach; but as we move on, the dream of better things moves on before us, also. It is like the child's running over behind the hill to catch the rainbow. When he gets on the hill-top the rainbow is as far off as ever. Thus does our day-dream of a higher Christian life keep floating away from us; and we are left to realize what frail, unreliable creatures we are when we rest on expectations of growth and of victory over evil in ourselves. "My soul, wait thou only upon God! My expectation is only from him." When we trust God, he never deceives us.

When we pray to him aright—that is, with faith, with perseverance, with submissiveness, and with a single eye to God's will—he answers us. He always returns the best answer possible. Our heavenly Father makes no mistakes in his dealings with supplicants. He is a sovereign, but not a despot. If it pleases him to keep us waiting for the trial of faith, then we must wait.

Watch the Fires.

A placid old lady, who seemed to be all gentleness, once told me that if she ever got real angry it always made her sick. Some writer says that a fit of passion tears down the system like an attack of typhoid fever. However that

may be, the effects of it are all bad, in body as well as soul. Habitually angry, fretful people destroy their health, as well as their own comfort and much of the happiness of others. Yes, and it is really true that worry kills people faster than work. So, if you wish to live long in health and comfort, learn to keep the soul quiet. "The ornament of a meek and quiet spirit," the word of God tells us is in his sight 'of great price.' Oh, what could be a higher inducement to strive after this ornament! The Lord loves it. He values it more than the Kohinoor, the grandest diamond in the world. And only think, the poorest child can get this jewel.

You can learn to rule your spirit even though it is fiery. His grace is enough for all the world. But it is like any other fire; you must check it betimes. If you let it get a little headway, it may be like the Chicago disaster. Nothing but rain from heaven can put it out.

Don't let your beautiful house burn down just because of these unchecked fires of temper. Watch for the first sparks. Speak low if you are angry; it will do much to quiet you. Think over what the Bible says about the conquerors over this sin, and resolve you will be another to win such honors. Watch well the fires.—*The Presbyterian.*

Plain Dressing for Meetings.

The house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws and trinkets. The evils of such vanity and extravagance are many. It keeps people from meeting when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many

into temptation, debt, dishonesty, and sin. It causes many a poor shop girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for Sunday show. It keeps people at home in cloudy or stormy weather, when, if they wore plain clothing, they could defy clouds and storms. It consumes the morning hour in dressing, crimping and fussing, keeping people away from worship, wasting time, exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor emulous, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for,—and feel that people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivolous, trifling mind to forget God, and Christ, and the Gospel, and to spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses, and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the taste, justifying attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived an honored and virtuous life, had she never known or been led to think that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself out in such a way as would attract the attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief de-

lights are war-paint, feathers, rings, spangles, rag-roses, buttons, beads and bugles—things which are repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.

—Shaker.

FAMILY PRAYER.

This is such a common phrase that an article with this title may be passed by unnoticed by many readers; yet this does not rob it of its importance. Though family prayer is essentially necessary, it is neglected by very many professing to be Christians; and as a natural consequence many souls have starved for the want of spiritual food. Oh, that I could impress one thought upon those who neglect this important duty; and the thought that I would impress is this: The time is coming when they, even if they are counted worthy to inherit the kingdom of heaven, will wish they had discharged their duty more faithfully, and that they had set a better example before their children and others by whom they have been surrounded. By observation I learn that many who do not pray with their families try to make the impression on the mind of their preachers that they do, as though they were accountable to their preacher. I see no reason why they would make such an impression, unless it is because their conscience condemns them; and if it does, making such an impression will not make the matter any better—it only makes it worse. But it is seldom that such an impression is made when they are guilty of neglecting this duty. It will generally tell itself.

That family prayer is enjoined upon Christians by the Bible is true, and I will give some examples to prove it. It was the custom of the Levites "to stand every morning to thank and praise the Lord, and likewise at even." Daniel prayed three times a day, with his chamber-window open toward Jerusalem. The psalmist says, "Evening and morning and at noon will I pray and cry aloud, and he shall hear my voice." Paul says, "Pray without ceasing." I might give quite a number of examples of the same character, but think these will suffice. Good men of old prayed as many as three times a day, and Christians are under as many obligations to pray now as ever they were in times past, and need just as many blessings. Yet some people say that it is such a heavy cross for them to pray with their families. They would rather pray in secret, and omit praying around the family altar. But it is my opinion that they who do not pray with their families do but little praying in secret. The Christian may as well cease to feed himself with the bread of life which God offers him. Ministers of the gospel and all other earnest workers ought to use all possible means to establish the family altar among professing Christians; for the more family altars there are established, the fewer puny, sickly Christians will be found, and the more live, earnest workers.—*Selected.*

BREVITY IN RELIGIOUS EXERCISES.

There are some who aim at nothing in devotion but brevity. They act upon the principle of Horace, "Whatever you do, be brief." They seem to think that brevity will atone for the poverty of any exercise. "True, the sermon was not very good, but it was short,"

is a common expression. Hence some preachers make brevity their only virtue. In opening a meeting they read the one hundred and seventeenth psalm, and select the four hundred and twenty-second hymn of our collection, the third verse of which reads :

"Few be our words, and short our pray'rs,
While we together meet ;
Short duties keep th' attention up,
And make devotion sweet."

We confess we could never see any devotion in this sophistical verse. We never select this hymn, and are ready to recommend that it be expurgated from the book. When the effort of the leader is evidently nothing but to hurry nervously through the performance of the most sterile exercise, who ever manifests any interest in it ? There is nothing to "keep th' attention up." "It will soon be over anyhow. What's the use?"

The common complaint about long sermons and tedious exercises, when the listeners are pleasantly located on cushioned seats, shows a very sickly sentiment concerning worship. There is, of course, a limit. Some sermonizers are a long time saying little or nothing. They are enough to weary the most patient. It is really this want of strength and life in a sermon, or "talk," that makes it seem too long. A good speaker can not easily speak too long. The criticism so commonly made upon the time of the sermon is often made by the least appreciative listener ; and indeed, there are many that are capable of saying anything but, "It was too lengthy." This they have learned to say somewhat as a parrot learns to utter a few words. It is very questionable always whether these birds were really awake during the meeting.

To come to the truth of the matter,

it takes time to worship God, and the disposition to dart through a little mockery of worship is to be condemned. "Business" is invariably at the bottom of it. The people want to think about account books, sales, bargains, speculation, &c. The painfully brief leader is either of the same mind or very deficient in thought and devotional frame. The sermon lacking due length must necessarily be a dry statement of facts, a mere "skeleton," or an undeveloped discussion of a subject. There is no room for interesting illustration, for appeal to the hearts of the hearers, which are often slow to respond or even for convincing the understanding. Until the audience are willing to take and devote time to hearing, there is no hope of affecting or influencing them. When mere brevity is demanded for its own worthless sake, it is best to dismiss for the first thing. Let the impatient souls "pick up hats" and disperse at once. Impatience never fails to root out every other feeling. God, in his word, instructs us to take sufficient time to worship him. All the examples of worship recorded in it, are reasonably protracted. Many instances of night long prayer are given. The Savior himself prayed all night more than once. He did not seem to "hasten to the close." He had, in fact, something to pray about. When we get the importance of God's service upon our hearts, we are not averse to lingering in worship.

The responsive worship of ancient use required more than a few minutes of begrudging time. The sacrificial worship of God's once chosen people the Jews, was not an impatient sitting of half an hour. We protest against the reduction of God's worship to the styles and formulas of the business man, or of the travel managers : "Twenty minutes

for dinner—all aboard." We can not perform worship in this way without any spirit and power. All we ask however, is the calm, thoughtful mood, the waiting disposition, the standing still of the whole man while he expects the presence of the Almighty, and sees the glory of God. We are not making a plea for a return to the methods of the obsolete forms of sacrificial worship, nor for the imposing rituals of priests and popery, which allow no right of time to the blind worshiper. But we desire to see the patient sitting as of those that are desirous of renewing their strength of mounting up on wings as eagles. God will be worshiped in sincerity and in truth, with tarrying, even with importunity. He certainly has no blessing, no answer for the frozen, indifferent running in and out of the hasty business man. He hardly can be expected to help the speaker that does not expect or desire to say much, that asks the people to be patient a few minutes, and promises not to weary their minds. The imposing business air, with which the watch is pulled from the pocket and laid upon the desk, is of very doubtful propriety.

There arises an uncertainty whether the object is to convince the people that the speaker has a gold-washed time-keeper, or that they have souls to save; that they must be at work to save them; that his business is to remind them of their most important duty in life. The parade of a clock before the speaker's eyes, placed there by the officers of the church, is also a distasteful thing in some of its aspects. The preacher that has not good taste enough to "wind to a close" in due time, ought on the same business principle by which the clock is set up, be in a very business-like manner dismissed from his work.

It is presumable at least, that much of the leanness of religious worship is due to the guards and embarrassments thrown around it in the line of clocks, watches, limited time for remaining in session, impatience, and many other cramping things. Not until we resolve to take time to serve God can we hope to serve him with satisfaction to him or to ourselves.—*Rel. Telescope.*

For the Visitor

THE CHRISTIAN LIFE—LIVING BY PRINCIPLE.

BY D. B. MENTZER.

The Christian life is eminently one of principle, and, like a mighty oak of the forest, sends its branches in various directions, but always into the light and atmosphere of God—the service of Jesus who "went about doing good," and says to each one of us, daily, "Follow Me." Inspiration produces aspiration. The loveliness and beauty and power of the life of Jesus, perceived and admired by our faith in Him, inspires our souls so that we love Him and partake of His Holy Spirit—the Spirit of the Most High. Then this inspiration produces an aspiration, so that we aspire to His life, and we endeavor to imitate Him. We want our hearts to beat in sympathy with His. We want Him to cleanse, wash our hearts in "the fountain He has opened in the House of David, for sin and uncleanness"—the living stream of His atoning blood. We want our lives to conform to His life, according to the Word He taught and had recorded, by faithful witnesses,

of His ministry, for our instruction and comfort. In order to do this, we must make a full sacrifice of all we count our own, solely to Him, because we are His by the purchase of His blood. Unless we can make this free, unreserved, everlasting offering to Him, we are not worthy of Him. Not worthy anyhow, but somehow we must "walk worthy of the vocation wherewith we are called."

Jesus said: "No man, having put his hand to the (Gospel) plow, and looketh back, is worthy of me." No, this is it; if we do His will, and are His faithful, truthful, prayerful disciples, *He will account us worthy*—blessed be His name, evermore—but it is very becoming that we account ourselves "unprofitable servants."

How little we do for the Master! Not only do we neglect giving our own hearts fully to Him, but we neglect encouraging, *helping*, ENTREATING others to come to Him. "Let him that heareth say, come." So, indeed, should we "glorify our Father who is in Heaven." Bearing fruits of righteousness, by faith and repentance within, and deeds of mercy, and love, and good will toward all around us, this, *this*, is the test of true discipleship, and the evidence that the "love of God is shed abroad in the heart." The highest practical effect of the Christian principle, is charity. Beloved brother, sister, have you read the 13th of 1st Corinthians lately? What an all-comprehending, ever-increasing, Heaven-unfolding, sin-extinguishing lesson! May we study it diligently, and practice its soul-cleansing instruction.

We must live by principle. We

may not waver, nor compromise with Satan, nor any men or women under Satanic influence. "Unspotted from the world," is rich with beauty. May our kind Father guide us and help us all the way, making us purer, and holier every day, and gather us home at last.

Internal Guests.

I can conceive of no greater penalty of sinning than being saturated with sin; no worse punishment of a meanness than being compelled to remember it. The memory of our past is a ghost that will not vanish at our bidding; it is a part of our eternity. Evil deeds cast long shadows, but if we keep our faces to the light, these shadows will fall behind, not before us.

We are not half particular enough about the motives and acts that we admit into our families; how is it that we are so careless about the thoughts that come and go in the chambers of the soul? We can get rid of the unwelcome guest, we can make a little space between ourselves and the disagreeable member of the family; but how shall we rid ourselves of the stain left by an impure thought, of the effect of a hate that had in it the spirit of murder, from the memory of the unkindness that wrung another's heart, the indifference that failed to sympathize with another's distress?

Have you ever stood by the grave of one dear to you, and been compelled to remember how much happier you might have made that life which has now passed beyond your reach? Has the hasty or unkind word come back to you, and repeated itself over and over till you would gladly have given a year of your own life to recall it, and make it as

if it had never been? Let us remember that those who are now living may soon be the dead, and beware of adding to the things done that ought not to have been done, the things undone that ought to have been done.

Many a heart has languished for the tenderness withheld in life, but poured out too late in remorseful and unavailing regret. Let us be tender to our friends while they are with us, nor wait till they are dead to find out their good qualities. Let us bring all possible sweetness and tenderness and truthfulness into all our relations, thus blessing and being blest; let us keep our aims high, our hearts warm, and our hands ready to do good. So shall we, amid the changes of our earthly lot, plant ourselves upon the everlasting foundations and calmly note how the things of this world fade and pass away, knowing that we have laid up store of the things that endure.—*Celia Burleigh.*

THE SICK ROOM.

There is no class of mankind more contemplated in the blessings of the gospel than the sick. No class appeal more to humanity than they. Visiting the sick benefits both the sick and the visitor. Sick persons are more or less helpless, and require the assistance of others. To abandon them to their own chances and means would be cruel and heartless. Perhaps none appreciate assistance and kindness more than they. The art of pleasing and helping the sick is not cultivated as it deserves. Some have it well developed, while others profess to be of no service in the sick-room. They always excuse themselves when

asked to do a little service there on the ground that they never were handy with the sick. They insist upon this subterfuge as if they could not now begin to learn something about cleverness in this matter. There is a natural disposition to shun disease, and we are loth to encounter it even in a friend, though we do not fear contagion. Then, the kind of attention required by the sick is not the most pleasant in itself. But the dislike we have of disease and for the kind of attention required by the sick can be overcome by careful schooling in the sick chamber. This kind of training is very useful to all. Escape as often as we may the care of the sick, there will come a time when humanity and common self-respect will compel us to take even the responsibility of some one's care in sickness. It may be a member of the family or it may be a stranger. A degree of skill and fondness for such work will then be of the greatest value even to ourselves. Skill always rewards the laborer. Attention to the sick and afflicted often brings about a set of attachments that prove valuable in life. It shows us who our neighbor is and who has a worthy soul. The Savior takes delight in speaking of the good Samaritan that relieved the man who fell among robbers.

The sympathetic nature is cultivated in those who go much to the bedside of the afflicted. We all need cultivation in that nature. We are disposed to be selfish and unsympathizing enough. It is said to be better to go to the house of mourning than the house of feasting. Whatever makes us more thought-

ful and friendly is good for us. Those who really are sick are free from affectation. They are stripped of all occasion for it, and no one need to fear a very formal reception from them. Affliction makes people natural. Those of us that are well, need to come in contact with the elements of character exhibited by the afflicted. Moreover, the chamber of affliction causes us to think of our frailty and certain end. There we remember that we are indeed "owed to death." When we seldom see the indications of death we become forgetful of our tendency to it. Thus we also forget to prepare for this solemn article. The thought of death is unwelcome to many, and they even forget their number of days, saying, "It is something I do not like to think about." But there is no forgetfulness that will give us immunity from the fatal thrust of the terror king. We need not shun his fatal working with others, hoping to escape his approach upon us. If it fall to us in our visits to the sick-room to see the immortal soul take its flight from the dying body, it is good for us to see the triumph of the redeemed spirit over the last enemy. The chamber where the good man dies is above the common walks of life.—*Selected.*

The Spider's Web.

"They weave the spider's web."—*Isaiah lix. 5.*

See the spider's web, and behold in it a most suggestive picture of the hypocrite's religion. *It is meant to catch the prey;* the spider fattens himself on flies, and the Pharisee has his reward.

Foolish persons are easily entrapped by the loud professions of *pretenders*, and even the more judicious do not always escape. Philip baptized Simon Magus, whose guileful declaration of faith was soon exploded by the stern rebuke of Peter.

Custom, reputation, praise, advancement, and other flies are the small game which hypocrites take in their nets. A spider's web is a marvel of skill; look at it and admire the cunning hunter's wiles. Is not a deceiver's religion equally wonderful? How does he make so barefaced a lie appear to be truth? How can he make his tinsel answer so well the purpose of gold?

A spider's web comes all from the creature's own bowels. The bee gathers her wax from flowers; the spider sucks no flowers, and yet she spins out her material to any length. Even so hypocrites find themselves; their anchor was forged on their own anvil, and their cable twisted by their own hands. They lay their own foundation, and hew out the pillars of their own house, disdaining to be debtors to the sovereign grace of God.

But a spider's web is *very frail*. It is curiously wrought, but not enduringly manufactured. It is no match for the servant's broom or the traveler's staff. The hypocrite needs no battery of Armstrongs to blow his hope to pieces—a mere puff of wind will do it. Hypocritical cobwebs will soon come down, when the besom of destruction begins its purifying work. Which reminds us of one more thought; that such cobwebs are *not to be endured in the Lord's house*. He will see to it that they and those who spin them shall be destroyed forever. O my soul, be thou resting on something better than a spider's web. Be the Lord Jesus thine eternal hiding-place.—*Rev. C. H. Spurgeon.*

The Christian's Hope.

The confidence of the Christian as he comes to the last trial not unfrequently rises into rapture. The promises and divine word are a strong support. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It is the mysterious wisdom of God, which none of the princes of this world knew, that has been revealed to him by the Spirit. His faith does not stand in the wisdom of men, but in the power of God. It is true, as the apostle wrote, "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. ii. 12.

What has the spirit of the world to give to a dying man for his comfort? How vain to understand all mysteries and all knowledge without the faith and love of a believer. That faith makes the expectation of future good as sure as reality; that love is the image of Christ reflected in the soul. To be a new creature in Christ is better than to own the whole world. "He that soweth to the Spirit shall of the Spirit reap life everlasting." The kingdom of heaven is opened to all believers. Perish every found ambition but the desire for that kingdom. What possessions pertain to the life everlasting! what unalloyed happiness! what marvelous knowledge! what royal honors! what perfect purity and holiness! Eye hath not seen, nor ear heard, nor have entered the heart, the conception of the things of the heavenly excellence. To be

redeemed, pardoned, and sanctified, are states of untold blessedness; but to wear the crown of everlasting life, and be fixed forever in that state of love, joy, wisdom, purity, and gladness, inexhaustible and interminable—that is heaven. Well was it said by the psalmist, "I shall be satisfied when I awake in thy likeness." The pledge of such future bliss is a life of holiness begun on earth. The assurance that we shall awake in the likeness divine, is to wear in this life the image of Christ in the soul. For such there is a life of ineffable brightness in the spirit land, of communion with heavenly intelligences, and of ascriptions of praise to him who is crowned Lord of all. Cherubim hosts on their dazzling thrones can not pour forth such peculiar notes of gladness as the redeemed will sing.

Turn to the records of history, and read the biographies of great men who were called illustrious. Some were warriors, some statesmen, some heroes, some men of wondrous wisdom. Yet who among them, save the Christian, could meet death without dismay? The chisel has carved the form in stone of many a renowned genius. Pages of panegyric have built their epitaphs. But come to their dying pillows. What imitations concerning eternity can a splendid, earthly career produce? What is the might of genius in the wrestle with the king of terrors? The amplest knowledge is vain. The greatest creative mind has done its work and thrown away its wand. No festival of imagination or humor can appease the insatiable archer. No

fame or fortune can flatter away the hood might flow back in fancy. power of his dark scepter. Precious "The river Otter ran murmuring is the hour when a believer in Christ down the room, with the soft tints departs; but how dark the night is of its waters; the crossing plank; to those who have not built their the willows on the margin, and the hopes on him! Believers are not delivered from the power of death, so colored sands of its bed." The far as it can affect the soul, by the prospect of the Christian is not ret-Prince of Life, who is called in the beyond gleams on the waves of Jor-word of inspiration, "the Captain of dan, the crossing plank reaches the their salvation." And this is the eternal shore, and the sands of the sure propheey concerning him: river's bed are colored by reflections "Forasmuch then as the children are from the pearly gates.—*Fanchher in partakers of flesh and blood, he also Christian Advocate.*

The Rest of the Redeemed.

One sure result of that doctrine of the resurrection as set forth in the New Testament, thoroughly received and practically proceeded upon, would be to work within us the impression that our two lives, our life before and our life after resurrection, shall be knit together by the closest links of correspondence, continuity, similarity, no abrupt separation of the state we quit from that we now aspire to—the leading principle, the ruling passion, the dominant spirit of both lives the same, the one running into the other, finding its unimpeded expansion in the other. "I heard a voice from heaven, saying, Blessed are the dead which die in the Lord from henceforth—yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The dead to be called the happy, the truly blessed—we might say that of the few whose lives have been worn out in sickness, sorrow, and care, who themselves with outstretched arms welcome the last enemy as a messenger to them of peace. But what shall we say of him, whom death strikes down in the midst of health and happiness

and growing activities, and expanding usefulness? Shall we count him happy in that he dies? Yes, the voice from heaven bids us call him such, if, indeed, it be in the Lord that he has died. He rests from his labors, forever rests, from all that bitterness and painfulness, from all that weary toil and trouble, with which his earthly Christian labors were carried on; but though resting from all that injects into these earthly labors the element of suffering, his rest shall not be the rest of an inglorious idleness, of a passive and undignified repose. His works shall follow him. When he takes up on that resurrection morn the body which he is to carry with him into his new and everlasting habitation, he shall take up again that service which before in his embodied state he had been prosecuting. Whatever difference there may be between the kind of service demanded of him now and the kind of service committed to him then, there shall be no difference in the powers of intellect, of emotion of will, of action by which the services are carried on. No difference but this, that those powers, trained now to their first efforts amidst the sins and sorrows, trials and difficulties of the present life, acting here weakly and inconstantly, raised there above the touch of all defiling elements, with all within and around, prompting to united, full, untiring, harmonious effort, busy, as they shall be, in their very motion there shall be rest. And the rest of that sinless, eternal, untoiling, unwearyed activity, in which, by its ever doing the will of God, the soul shall be ever growing in its power and capacities, and ever rising into closer and closer communion with the eternal—that by eminence shall be the rest into which the redeemed in the resurrection world shall enter.—*Dr. Hanna.*

To Contributors.

The contributions to the GOSPEL VISITOR have not been as plentiful during the summer season as is desirable. As we are now approaching the season of comparative rest from out-door labor, we shall hope to receive an increased number of original articles for the Visitor. No doubt many of the brethren and sisters who have never attempted to write for the press, could write unto edification. Exercise your talents and please let us have an abundant supply of live essays breathing the spirit of the gospel. We also solicit correspondence of church news from all parts of the brotherhood.

CHANGE.

There has been considerable talk about uniting some of our papers, and as the publisher of the Visitor had much affliction to contend with for several years, we were willing to let some brother or brethren have the Visitor with the printing material if they would see us out without too much loss. As it has not been sold, the Visitor will be continued. We trust the brethren and sisters will sustain it liberally that it may go on in its mission of usefulness with increased vigor the coming year.

We announce this month a change in the editorial department of the Visitor. Brother James Quinter who has been connected with the editorial department of the Visitor for a number of years, is about leaving us. The original editor and proprietor will therefore take charge of the editorial department. A further explanation may be given hereafter.

Please send all contributions and communications relating to the editorial department until further notice to the "GOSPEL VISITOR," Dayton, Ohio.

A GERMAN HYMN.

"And ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. xxix. 23.

Low before the King of Glory,
Weak and sinful, I would fall,
Naught I offer, naught I proffer
For thy favor, Lord of all.
Let me find thee, let me find thee,
Bend thine ear to hear my call.

Dear Redeemer! smile upon me,
Stamp thine image on my breast,
To thee only, from life's lonely
Paths I turn for perfect rest.
Let me find thee, let me find thee,
And in thee be ever blest.

Savior, hear me! Nothing ask I
But thy grace forever free;
Loving kindness, heal my blindness,
Heart of pity, comfort me.
Let me find thee, let me find thee,
He hath all who findeth thee.

Nothing in the world can charm me;
Riches, splendor, power or pride
Seek I never, but would ever
Rest in thee, the Crucified.
Let me find thee, let me find thee,
And in thy dear love abide.

From the depths I cry unto thee,
Lord of mercy, truth and might;
Savior hear me, Christ be near me,
And e'en death shall not affright.
Let me find thee, let me find thee,
And my darkness shall be light.

[From the German of J. Neander, A. D. 1640.]

MAKE HASTE, O MAN, TO LIVE.

Make haste, O man, to live,
For thou so soon must die;
Time hurries past thee like the breeze;
How witt its moments fly.
Make haste, O man to live!

Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.
Make haste, O man, to live!

To breathe, and wake and sleep,
To smile, to sigh, to grieve,

To move in idleness through earth,
This, this is not to live!
Make haste, O man, to live!

The useful not the great;
The thing that never dies,
The silent toil that is not lost,
Set these before thine eyes.
Make haste, O man, to live!

Make haste, O man, to live,
Thy time is almost o'er;
O sleep not, dream not, but arise,
The Judge is at your door.
Make haste, O man, to live!

BONN.

OBITUARIES.

Died near Middleburg, Clay Co., Ind., Sept. 3d, 1873, ROZETTE, daughter of John and Mary Vanhorn, aged 9 months, and 4 days. Funeral occasion by the writer, from Mathew 19 chapter, 13, 14, 15 verses, to an attentive congregation.

ANANIAS HENSEL.

[Companion please copy.]

Died in the Falling Spring congregation, Franklin Co., Pa., May 29th, 1873, Sister SARAH JANE, wife of Brother Alexander Kuepper, aged 42 years, 5 months, and 18 days. Funeral services by the Brethren, to a large and sympathizing congregation.

The death of our Sister was unexpected. Disease supposed to be heart affection. Thus an affectionate mother has been separated from a kind husband and three children, but we trust that those who are left behind will look unto Jesus in their bereavement. She was a good mother, and has always been regarded as one who was beloved by all who knew her. She was a sister in Christ, and finally fell asleep in Jesus.

Dear husband, let faith's consoling power,
Forever restrain your tears of love,
For who that witnessed my parting hour,
Could wish my enraptured soul from above?
Prepare to meet me in delight,
Where we shall never part;
Where endless day excludes the night,
And pleasures fill the heart.
Pain and death is unknown in that holy land,
No farewell tears, nor parting hand.

Brother DANIEL WOLF of Richland Church, Richland Co., Ohio, departed this life, Sept. 12th, 1878, aged 67 years, and 23 days. Funeral services by C. Wise and the writer. Text Rev. 14: 23.

The subject of this notice was born in Cumberland co., Pa., in the year 1806. In the year 1837 he moved to Richland co., Ohio, where he lived a consistent member of the church until he died. He leaves a sorrowing wife and five children to mourn their loss, but we hope their loss is his great gain.

J. C. McMULLEN.

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A MONTHLY PUBLICATION,

EDITED BY

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ANNUAL MEETING TENT.

Virden, Macoupin Co., Ills. }
October 6th, 1873. }

Please say through the Visitor to the Brotherhood that the purchasing of a tent is a failure for the present, the proposed donations for it amounting to only about four hundred dollars, only thirty four churches out of the many reported as having considered the matter.

DANIEL VANIMAN.

PUBLISHER'S NOTES

We are making arrangements for the new year that will enable us to give more attention to our publishing business and we expect to make some improvement in this department. We intend, particularly, to issue more regularly than we have done at times.

We hope our friends will begin the can-

vass for the new volume in time and not slacken their efforts until they are successful. What you have done for us in the past we remember with gratitude and shall be thankful for whatever you may do to aid us in the future.

We omit our letter list this month.

PREMIUMS FOR 1874.—Our Bible Dictionary premium will be continued for 1874. In addition to these we offer Family Bibles and Webster's Dictionaries. We also continue the Map of Palestine for the CHILDREN'S PAPER. See our premium list in another column.

We only furnish one style of the Map of Palestine for premiums this year, that is, the mounted. We therefore charge twenty five cents more for clubs of thirteen. This is not equal to the difference in the price, but we would rather have but the one kind and, no doubt, our agents will be satisfied just as well.

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No. 11.

For the Visitor.

THE POOR IN SPIRIT.

Blessed are the poor in Spirit, for theirs is the kingdom of heaven, Matt. 5: 3.

Humility is the requirement, and if we have it not, the kingdom of God is not set up in our hearts. The meek suffer rather than resist. The greatest joys to christian are spiritual. If we are poor in spirit, Christ promised us the kingdom of heaven. How careful ought we to be that we may not render evil for evil, nor railing for railing. If we have the love of God shed abroad in our hearts, we will love our enemies, and do good to those that hate us. While we are commanded to love our enemies we ought also to love one another. (How is it with us.) If men hate us, and say all manner of evil against us, can we rejoice—can we forgive them, love and pray for them? If others will slander us, and speak evil of us, O that we may be very careful that we give them no cause. If we have left the service of the devil, he will do all he can to overthrow us. When the waves of trouble roll around us, he will say, where is your God now. Therefore let us watch and pray, so that the inconsistency of others lead us to search our own hearts, and be the more careful what we say of them. He that is proud and haughty and seeks the honor of the world is an enemy of God. If thine enemy hunger, feed him, if he thirst give him drink. O that we

may come to the feet of Jesus, and learn of him! Christ died for the ungodly, and pleads for them. Father, forgive them, for they know not what they do. No revengeful spirit, but love to his bitterest enemies. If God is for us, who may be against us. When Shimei cursed David, he said let him alone. It may be the Lord will requite me geod for his cursing this day. In the Lord's prayer we are commanded to pray, Forgive us our trespass as we forgive those that trespass against us. If we are not willing to forgive, we pray judgement against our souls. Christ says, If a man smite thee on the right cheek, turn the other also. Blessed are the poor in spirit, for theirs is the kingdom of heaven. O beloved reader, wherever you be, if you would consider and realize how earnestly the righteous God ever enforces his holy word, and how terribly his wrath has ever been enkindled against those who did not abide firm in his divine word, you would, without doubt, (in case you are not within the word of God,) tremble, and be frightened in your inmost soul before God, on account of your disobedience. Again, do you not know that all the creatures under the heavens, were destroyed by water, through the righteous judgement of God, except those that were in the Ark with Noah, because they did not acknowledge the spirit of the Lord, as their judge. Israel deviated from the law of their God, and committed themselves to the

service of Baal, not being content with the law, doctrine and service which God had commanded them through Moses. They taught and practiced something different from the law of the land. O how terribly and in how many different ways they were punished by God, who desires to have his will obeyed. Blessed are the poor in spirit. To obey is better than sacrifices. God spake through Jeremiah, saying, Obey my voice, and do them according to all which I commanded you, so shall ye be my people, and I will be your God, Jeremiah 11: 4.

If we are not poor in spirit, we are prone to seek a way different than the one which God has commanded, because we seek the esteem of men, instead of the esteem of God, as if God was not wise enough to teach the right way; and by our actions show that we put no reliance in his word. O that we may not honor and exalt our own opinions, but take the word of God for our guide, and uphold nothing but the saving, wholesome word of our Lord Jesus Christ, and that in purity of heart, and be unblamable in our life and doctrine. Dear brethren and sisters, if we want to be the true bride, and church of Christ, we must be poor in spirit, and seek nothing but the will of Almighty God. We must have faith, truth, obedience, baptism of the believing, according to the word of God, true fraternal love, long suffering, humble, merciful, temperate, pray in spirit and truth. Yea beloved brethren, if we are the pure, chaste and spotless bride of our Lord Jesus Christ, we will suffer all things for Christ's sake, bring our own wills

into death, so that we can truly say, not my will, but thy will, O God, be done. The word of God will alone avail. There is no salvation on earth or in heaven than in Christ Jesus, that is, in his doctrine, faith, commandments, and in obedience and walk of the same. O let us be very careful to obey God in all things. If we are proud, greedy, envious, adulterous, false, deceiving, disobedient, rebellious, vain, cruel, ungodly, and unbelieving, Christ will not own us as his bride. O no, dear friends, no. Christ Jesus does not own such a bride or church. But his bride is flesh of his flesh and bone of his bone, Eph. 5: 30.

She conforms to him, is created after his image, partakes of his nature. In God's church nothing is heard, seen or found but the true doctrine of our Lord Jesus Christ, and his holy apostles, according to the holy scripture. If we have the true faith it will make us desirous to walk in the commandments of our Lord and Master, to do his will is our design, and it will show itself in all righteousness, love and obedience, we will acknowledge that the word of God is true wisdom, truth and life. We will not cavil at the word of God, and say as some do, What can water avail; what virtue in water, &c. But we will diligently try to obey the word of Christ Jesus, in every thing, even at the risk of death according to the flesh. Yea, we may well trust in Christ, as he himself says, All power is given unto me in heaven and in earth, Matt. 28: 18. The delight of God is in him that is poor, and of a contrite spirit, and trembleth at his word, and the delight of such a soul

is in God. The proud he knoweth afar off. God resisteth the proud, and giveth grace to the humble. O how careful we ought to live. Christ says that we must give an account of every idle word in the day of judgment. O that we might say with the psalmist, when we are in company, "Let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy," then we shall find it true that a "wholesome tongue is a tree of life.

J. R.

death"—poor wages indeed—that impenitent men are "treasuring up wrath against the day of wrath and the revelation of the righteous judgment of God." In general, I would say, that those who keep the commandments of God, and overcome their sins and spiritual foes, are the ones who are laying up treasures in heaven. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. 22: 14. "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God," 2: 7. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life," 3: 4. "To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne," 3: 21. How encouraging these promises are to the Christian soldier, in times of fierce temptations!

Multitudes, moved with the greatest ardor, are laboring with untiring diligence and perseverance, to "lay up treasures upon earth." But heavenly treasures far exceed in value all that can be gained of this world's possessions. Well would it be for us if we would labor as wisely, diligently, and perseveringly, to lay up treasures in Heaven, as they do to secure "the unrighteous mammon." We are encouraged to do this, by the assurance of our Savior, that property invested in Heaven is safe. No thief can ever enter that holy place, to carry off our goods. No fires will ever burn up those mansions; nor will floods carry them away. There moth and rust cannot corrupt. It becomes, then, a question of great interest, how may we lay up treasures in Heaven? It is evident that unconverted persons, who are living in sin, and who are servants of sin, are not doing this. We read that "the wages of sin is

Again, we lay up treasures in Heaven when we suffer cheerfully for Christ's sake. "If we suffer, we shall also reign with him," 2 Tim 2: 12. Said our Savior: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice [ye in that day], and be exceedingly glad; for great is your reward in Heaven," Matt. 5: 11, 12. Paul wrote thus about these things: "These light afflictions, which are but for a moment, work out for us a far more exceeding, and an eternal weight of glory." So that sorrow, and trials, and persecutions, will make us rich-

Laying Up Treasures in Heaven.

BY C. A. OSGOOD..

Multitudes, moved with the greatest ardor, are laboring with untiring diligence and perseverance, to "lay up treasures upon earth." But heavenly treasures far exceed in value all that can be gained of this world's possessions. Well would it be for us if we would labor as wisely, diligently, and perseveringly, to lay up treasures in Heaven, as they do to secure "the unrighteous mammon." We are encouraged to do this, by the assurance of our Savior, that property invested in Heaven is safe. No thief can ever enter that holy place, to carry off our goods. No fires will ever burn up those mansions; nor will floods carry them away. There moth and rust cannot corrupt. It becomes, then, a question of great interest, how may we lay up treasures in Heaven? It is evident that unconverted persons, who are living in sin, and who are servants of sin, are not doing this. We read that "the wages of sin is

er when we go where Jesus is. Then and there no affliction will press down the saints of God. Now they suffer, then they will be glorified. Hero they are poor, there they become exceedingly rich!

By using property faithfully, in promoting the cause of God and the welfare of mankind, we may increase our wealth in Heaven. Said our Savior, to a certain rich man, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me," Matt. 19: 21. Again, when at a feast, he said to the man that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they can not recompense thee; but thou shalt be recompensed at the resurrection of the just." Paul said to Timothy, "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life," 1 Tim. 6: 17, 18. Thus may earthly riches be exchanged for heavenly.

Again, those who are faithful shepherds over God's flock, and those who lead sinners to repentance, are increasing greatly their heavenly treasures. Said Peter, "The elders which are among you, I exhort, * * * Feed the flock of God which is among you, taking the

oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, * * * and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Peter 5: 2, 4. In the book of Daniel we are informed that "they that are wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Finally, all those who are faithful in the use of the talents which our Lord has intrusted to them, are making the wealth of Heaven their own. The Lord has said to us, with regard to these: "Oecupy till I come." And he who uses them, not for his own carnal pleasure, but for the glory of God and the interests of his cause, will hear the Lord say to him, when he comes to reckon with his servants, "Well done, good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things; enter thou into the joy of thy Lord," Matt. 25: 21. Well may the people of God "be always abounding in the work of the Lord."

HUMILITY.

There are two kinds of humility, a genuine, God-giving humility, and a false humility. There is only one kind that God approves.

How many there are who call themselves humble, who know very little, by actual, personal experience, what humility is! What great danger there is of real, honest saints of God being imposed upon, by the enemy of souls handing out a spurious article for them to accept as genuine coin.

There are many who stand up in the congregation to bear testimony for Jesus—professing to be meek and lowly—following his example—who would blush with shame at the very idea of conforming themselves wholly to the will of God, in the way of giving up wearing costly apparel. When there is anything said upon the subject, or even plain texts of Scriptures quoted, how it will stir them up! They make out that those texts of Scriptures do not mean as they read,—that those texts are not to be taken in a literal sense. The truth is, they are in the habit of wresting the Scripture to suit their own fancy, instead of conforming their lives to the word of God. Sometimes we see such persons go to the house of God, attired in the habiliments of a proud worldling, declaiming to an attentive audience that they are all the Lord's, to go the narrow way to heaven; and with tearful eyes and trembling voice, they make some believe that Jesus possesses their whole hearts without reserve,—and at the same time, they are rank despisers of those who are good—of those who dress as Jesus directs. How many times an earnest saint has felt the sting of unkind words and cruel neglect! The truth is, there is no real fellowship between the two classes.

On the other hand, we have those who have been converted to the doctrine—and they are very particular to dress plain, as the Bible directs—but they do not manifest the spirit of Jesus. They are censorious, harsh, and severe—void of humility, love, charity and faith. They think they are humble, and point to their plain-

ness of dress as being satisfactory evidence to their hearts being right. They stand up stoutly in favor of the doctrines they have espoused; but they do it in such a spirit, that many times they not only prove a hindrance, but actually overthrow work done through the instrumentality of those who are led by the Holy Ghost. Such people are wanting in humility.

Humility is the opposite of pride and self-love. If we have the humility we should, we shall not want to resent injuries; neither will we often find it to the glory of God to reply to the mischievous tongues of a gain-saying world, except the cause of Christ demands it. But let self-will go down, and the life and power of godliness will be in the ascendancy. With a plenty of humility, churches would be more closely united in their fellowship, and more closely united to God, and the preacher would not feel that he has been crippled and his hands tied by distracting influences and disturbing elements of various kinds. The people would rally to the support of their leader, as he urges on the battle against the tide of iniquity. Differences of a non-essential character would be easily adjusted among the members, and a spirit of forgiveness would take the place of sourness; and if a brother or a sister be overtaken in a fault, there would be spiritual mindedness enough to restore such a one in a spirit of meekness. Quarrels and disputes would be done away, and the love of Christ be the running theme.

With a sufficient quantity of humility, our spiritual eyesight may

be greatly improved. I believe God is best pleased to give the greatest spiritual discernment to those who keep enough grace in their hearts to prevent their becoming a respecter of persons. We will try to correct the faults of our nearest and best friends, who help us the most, just as quick as we do the faults of those who oppose us and cast out our names as evil. We will not justify in our nearest friends what we condemn in our enemies. We shall want to see God glorified at all times.

Humility will place us where we shall not get offended when a faithful servant of God—who dares not offend his Maker by lowering the standard of salvation to please men undertakes to help us try our foundation, that we may know whether we are on the rock. If his earnest appeals and warnings should drive people away, we will not blame him, no more than Christ was to be blamed when the people left him, because they thought he had uttered a hard saying. We will say, Amen! to the truth, if it hits us ever so hard; and where we find ourselves wanting, we will strive more earnestly for victory in that particular. Our aim will be to live for God. The Lord help us to keep clothed with humility!—*Earnest Christian.*

DELIGHTED IN GOD.

One of the severest charges brought in revelation against corrupt man is his delighting in the creature more than the Creator. It is a heavy charge. It accuses of folly the most astonishing; for in true excel-

lence the Creator must, in every respect, not only be superior to each individual or class of creatures, but must immeasurably surpass all their combined excellences. The charge of man's most delighting in the creature implies the basest ingratitude to the Creator. It implies, too, a state of moral corruption which causes man to have incorrect conceptions of moral excellence.

But he who is truly made alive spiritually, delights in God. One is represented by a certain writer as being so enraptured in viewing the glories of the rising sun as to fancy he was made for the sole purpose of seeing and admiring those glories. And it would seem enough if men were made for the express purpose of viewing the glory of the Sun of Righteousness. We should delight ourselves in viewing the glorious character of God as revealed in his word, his works, and to our hearts by his Spirit. When shall we have completed the lesson, either in time or eternity? Christ said that he would his disciples should be with him, beholding his glory. It is food, comfort, bliss, to the soul to be permitted to contemplate the character of God. It gives light in dark places, strength in weakness, and is full of floods of righteousness and beams of sweetest peace. The contemplation of the glory of God, as seen in the face of the world's Redeemer, is full of the sweetest delights. Why, then, should our race fail to delight in contemplating the character of the Savior and Creator?

If we should delight in God, we should certainly delight in his word. It is his message to us. It is the

conversation of heaven with earth. It is freighted with the purest wisdom. Beneficence is written on every page. Love runs through all its columns. It is the token of hope and the chart of salvation. It points out duty and admonishes to its performance. It warns us off the coast of danger. It gives us the key to the knowledge of heaven. It exhibits God's condescension. It reveals the stores of his grace and the riches of the inheritance prepared for us. It tells us of his family and of their eternal home. It gives us the experience of the past and unlocks to us the future of earth, as well as the final end in eternity.

How much we ought to delight in the worship of God. Is it to talk with the Lord? Does he not also hold conversation with us? Is it strange that the saint delights in communion with him? Is it not rather strange that all his people do not appear continually before him? He can not be truly said to delight in God who prizes not the privilege of prayer. And if his soul is glowing with the heavenly delight, how can it find expression without song? And if the Lord hath done great things for him, filling his heart with singing and his mouth with laughter, how can he be content without declaring his joys to his fellows, and magnifying the name of his Redeemer?

Who that has read of the sweet inquiry of the little daughter, Father, what can I do for you?" has not been touched? Should we not all thus desire to know God's will, and do it? The service may not all be of itself pleasant; but to

the heart of love it is the chief delight to please that one to whom its affection is given. We may not love the crosses which we must bear, but we should crave even these if they raise us nearer to the object of our love. The loving mother may not delight in the wearing toil and watchfulness which her children's welfare requires; but she would exchange it for no other while their interest calls for it. So the most disagreeable service does not repulse, or the most troublesome or dangerous obstacles deter, the Christian from the service of God. His soul longs for the service of his Master.

How should we delight in the promises of God? They are heaven's bills of promise,—bank-notes infinitely superior to those that move the cupidity of the capitalist. They are bonds for which we pay no price; and yet we can draw the full face of them a hundred times.

But what is it to delight in Christ? He has felt our pains. He has tasted our griefs. He has wept our tears. He has acquainted himself with our heart-yearnings. He has tried our woes. His heart is full of sympathy. He paid our ransom,—paid it at a cost that is a mystery to angels and saints. But he paid it freely. He fought our foe, and the laurels of victory are on his brow. The perfect system of his providences is beating with the moving power of his great heart. His faithfulness is not excelled by his wondrous affection for us. Wonderful is his love, his ways, his power, his victories, his grace, his salvation, his inheritance! But in loveliness his character excels all sublimity. Then shall not our souls delight all our days in Christ, our Redeemer?

Treatment of Enemies.

Few are so happy as to pass through this world without encountering hostility and enmity. Even the blessed Jesus had enemies; and all the gentle graces of his character, all the harmlessness of his benevolent life, all the good effected by his unwearied labors, did not prevent his being the object of scorn and malignity, hatred and persecution. Perhaps by enemies your character may be defamed, and injury and loss heaped upon you. Should this ever be the case then remember the instructions of the Bible. The natural feelings of your heart may prompt you to indulge resentment, to revile those who revile you, to take pleasure in their distresses who take pleasure in yours, or in hearing them defamed who have defamed you; but these feelings are as appropriate to those the Christian must cherish, as hell is to heaven. You are solemnly commanded to do no ill to those who do ill to you. "Say not, I will do so to him as he hath done to me; I will render to the man according to his work." "Recompense to no man evil for evil. Avenge not yourselves, but rather give place unto wrath." You are not only forbidden to injure enemies, but forbidden to take pleasure in their afflictions. "Rejoice not when thine enemy falleth, lest the Lord see it, and it displease him."

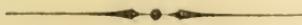
Inculcating upon you a disposition like his own, the God of mercy solemnly and imperiously requires from you the forgiveness of injuries and of enemies. The Savior teaches you, when praying for forgiveness, to declare to God that you forgive: "Forgive us our sins, for we also forgive every one that is indebted to us." He adds, "For if ye forgive men their trespasses, your heavenly Father will also forgive you:

but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." The divine Savior calls on his disciples not merely to forgive an injurer or an enemy but to requite injuries by benefits, evil by good: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your heavenly Father which is in heaven." "Bless them which persecute you: bless, and curse not. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. Be not overcome of evil, but overcome evil with good."

Exemplifying his divine instruction, the holy Jesus, while his enemies were nailing him to the cross, prayed for mercy on those murderers: "Father forgive them, for they know not what they do." His first martyr expired with a similar prayer upon his lips. The duties here inculcated are at times among the most difficult possible; yet, they must be practiced if you would enjoy the Savior's favor. The proud heart must be made to bend, the resentful heart must be brought to forgive, or your religion will prove an empty name. You may say, I have been so injured that I cannot forgive: but if you cannot, you will never be forgiven. Besides, it is absurd and wicked, if you are a disciple of Jesus, to say, I cannot discharge this duty, I cannot comply with this precept. What mere nature cannot do, grace can effect, and will effect, in the case of every heir of heaven. "My grace," said Jesus, "is sufficient for thee." "I can do all things," his servant added, "through Christ, that strengtheneth me;" and that grace is still sufficient.

If you indulge an unforgiving spirit, be candid, be honest, deceive not yourself; you cannot deceive your Judge. Say not, I cannot forgive, but say, I will not; for be assured, while the grace of God is sufficient for all who seek his aid, if you have enemies whom you do not forgive, the reason is not that you can not, but that you will not. Yet, remember, unless you do so mortify corruption as to forgive every enemy, the decree is gone forth that will shut you out of heaven. Eternal truth hath said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Perhaps some have wronged you greatly who are utter strangers to the grace of God. Surely you should rather view them with pity than with anger. O think of their deplorable state. They have souls immortal as your own, but these are perishing in sin. The blood of Jesus has washed none of their stains away. No hope of eternity is theirs. Your hope blooms with immortality, but darkness and despair are their probable future portion. They are the enemies of God; and all before them in the endless world, is weeping, and lamentation, and woe. How pitiable a condition! Should you not rather pray for them, than indulge resentment against poor fellow creatures in so miserable a state? surely they have long enough to mourn. If they will seek nothing higher, let them enjoy their short lived triumph. It is all they can enjoy. Repine not at their prosperity, when it is all confined to a few moments, and they have to mourn and weep forever.—*Guide for young disciples.*



The spiritual mind looks to God for wisdom for the day, for the hour, for the business in hand.

The Christian's Pattern.

Most persons, in order to work, successfully, need a pattern to work by. It is fortunate for the Christian that in doing work for eternity he has a pattern to work by, to imitate. Christ is the model, the perfect pattern. To be a Christian is to be like Christ and act like him. The greater the resemblance to Christ, the better the Christian. We may not essay to imitate Christ in the manifestation of the divine attributes; but while there dwelt in him "all the fullness of the godhead bodily, and he was God over all blessed for evermore," still he set us an example of humble devotedness never to be despised. How often we hear Christians (sometimes ministers) boasting of what they have done. "I have built this society;" etc. How far such miss the pattern of humility set before them in the life of the Savior.

It is true that Jesus opened the eyes of the blind, that he healed the poor, afflicted leper, and that he raised Lazarus from the dead; but it is not true that he ever boasted of any of these things. He did say, "I can, of mine own self, do nothing." He said also to his followers, "Without me ye can do nothing." Happy the Christian or Christian minister who understands, yea, who feels the force of this declaration. Did men but feel their dependence, they certainly would never speak boastfully of themselves. Nothing could turn the blessed Jesus aside from the one object of his mission in this world. He was continually about his Father's business, even from early youth. He was deserted and derided by many of his friends.

Persecutions were hurled against him. His name was reproached and cast out as evil. Yet, amid all these trials and oppositions he was firm. He had not one hour to spend in cowardly compromise with evil, however popular it might be. How this example should cause the color to mantle the cheeks of the pandering, time-serving, would-be Christian.

With the consistent Christian, religion is the first thing, the one thing needful. Everything else must yield to his religion. It was so with Jesus, and it should be so with us. The Christian should not be egotistic; but he should be firm as a rock. I am glad that it is possible for the Christian to be humble, and yet be firm. Firmness is no evidence of pride or of highmindedness. Our great pattern was always kind; and so we should be. True, he said many things that were not pleasant to those to whom they were addressed; but it is necessary to say and do unpleasant things sometimes. We do not esteem the surgeon unkind who amputates the affected limb. Life may depend on his performing the painful task. Jesus said, "Ye are of your father the devil." That was plain talk, and perhaps it gave pain; but it was necessary. Perhaps he could have said nothing else so well calculated to result in their salvation. On another occasion he looked upon this same people and exclaimed, "O Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen gathereth her chickens under her wings; but ye would not."

Jesus was kind to a sinking world

when he laid aside his crown in glory and became poor for our sake, that we through his poverty might be made rich. He was kind to his enemies when, in all the agonies of the cross, he lifted his languid eyes to heaven and cried, "Father, forgive them." He said to his disciples on one occasion, "All things whatsoever ye would that men should do unto you, do ye even so unto them." None wish to be treated otherwise than kindly; hence the obligation to be kind to all. The Christian who supposes that he can put on a rough, surly, grouty appearance, and not compromise his Christian character or offend his glorious Redeemer, is mistaken. "Be ye kindly affectioned one to another with brotherly love; in honor preferring one another." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—J. P. Wilson.

THE SAMARITANS.

The following account of this ancient sect is taken from Dr. Harman's *Journey to Egypt and the Holy Land*—a recent volume of travels, replete with useful and reliable information for Bible-readers and students:

"The Samaritans are descendants principally of the heathen tribes which the king of Assyria transplanted into

Samaria, in the place of the ten tribes' and Ebal. The modern town Nablus is that he had carried away captives. (II. Kings xvii. 24.) But it is not likely that the king of Assyria actually carried away captive all the Israelites. The remnants of the ten tribes were incorporated with these heathens. A priest was sent by the king of Assyria to instruct them in the knowledge of the law of Moses. The copy of the law of Moses obtained from the Jewish priests was the basis of the present Samaritan Pentateuch, which differs but little from that of the Jews, but it is not of equal authority. They have no other books of the Old Testament canon. It was on Mount Ebal that the Lord commanded the Israelites to build —when they should enter the promised land—an altar of stones, and to offer thereon burnt-offerings and peace-offerings, etc. (Deut. xxvii. 4-8) Here the Samaritan Pentateuch has Gerizim instead of Ebal, which change the Samaritans seem to have made to justify themselves in building their temple on the top of Gerizim. When the Jews returned from Babylonian captivity, and were engaged in building the temple at Jerusalem, the Samaritans offered to assist them; but their offering was promptly rejected by the Jews, who could not acknowledge their claim to be considered a part of the holy people. From this source sprang the enmity existing between the Samaritans and Jews (John iv. 9.) Alexander the Great gave Sanballat, a Persian satrap, permission to build a temple on Mount Gerizim for the Samaritans. This temple was destroyed by John Hyrcanus, the Jew, B. C. 129."

"The present number of the Samaritans is not more than one hundred and fifty, confined to the locality of Nablus, in the narrow vale between Gerizim

and the ancient Shechem. (Gen. vii. 6.) In Acts vii. 16, it is called Sychem. Soon after the time of Christ, the Romans gave to it the name of Neapolis, which has come down to the present time in the corrupted form, Nablus, or Nablus. Here this ancient people have a synagogue and a resident high priest. They still preserve their forms of worship, and camp annually on Mount Gerizim to celebrate the passover. Their high-priest is a man of about sixty years of age. He dresses in a loose robe, and is quite prepossessing in his personal appearance. There is nothing in him that would indicate a Jewish origin. He possesses the five books of Moses in a large volume, written in three languages—Samaritan, Chaldee, and Arabic—on the same page, but in the Samaritan characters. He seems well versed in Samaritan lore, but is lamentably ignorant in other respects. He proclaims his faith in a coming Messiah who will be like Moses, but inferior to him, and will reaffirm the Mosaic law, basing these views on Deuteronomy xix. 15. Solomon he regards as the Shiloh, with whom the scepter departed from Judah. This explanation is quite ingenious, and well suited to the purposes of the Samaritans, who deny that the people of Judah, after the time of Solomon, were the people of God, and thus their own claim to be considered the theocratic people is made quite plausible. In these peculiar views this modern representative of an ancient faith considers himself alone to be right, and all the rest of the world wrong. He has no respect for the judgment of the learned world, as he thinks learning of no use in judging of matters of inspiration, and is willing to stand alone, as did Abraham, and avows his belief that Samaritanism will yet become universal."

Purity and Maturity.

There are many persons who do not distinguish between purity and maturity in religion. The result is, they are confused in their thoughts on the subject, and often object to the teaching and profession of purity or holiness as a present attainment. They do not see that purity is only the result and completion of the work of cleansing by the blood of Jesus, so that the heart is clean and is kept clean. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "From all your filthiness will I cleanse you, saith the Lord;" and "the blood of Jesus Christ his Son cleanseth us from all sin." Of such Jesus says, "Blessed are the pure in heart, for they shall see God." This state is well represented to us in the well-born, healthy child. It is complete, lacking nothing, as a child; yet it is not *nature*. It has need of proper nourishment, and it will grow to mature manhood.

Thus the pure in heart are well-born children of God. They grow in grace, advancing toward maturity. As healthy children thrive better than sickly ones, so the pure-hearted or healthy Christian grows more rapidly than the sickly one. Of purity, Paul says, "As many of us as be perfect, let us be like-minded;" and of maturity he says, "Not that I have already attained, or that I am already perfect." Purity is instantaneous and complete when we believe with the heart unto righteousness; but maturity is progressive, and is not complete until the resurrection of the body, and we are complete in the heavenly world.

The apostolic exhortations to Christian progress always imply the previous attainment to Christian purity or holiness; as when he exhorts to growth in grace he supposes them to be already in a state of grace, and when he exhorts Christians to add to faith virtue and to virtue knowledge, &c., he supposes them to be believers already, and consequently pure-hearted. The child Jesus, though pure and holy, increased in wisdom and stature and favor with God and man. Christians are exhorted to desire the sincere milk of the word, that they may grow thereby. Their robes are washed and made white in the blood of the Lamb; yet the tribulation may be necessary, and may precede their maturity in the heavenly world.

Christian Well-Doing.

There is need that Christians be "not weary in well-doing." There is danger that we fail of doing our *whole* duty—of doing well in all respects. So is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

Our lives are the tests of Christianity. We may deprecate this; we may shrink from the responsibility which it involves; but for all that, the fact stands. If we profess to be Christians, men will judge of Christianity, not by what is written concerning it in the Bible or in religious books, but by what they see it to be in our lives. Alas, alas, that oftentimes they must receive so poor an impression of the nature of the religion of Jesus.

We need to believe right. No man can long live right whose creed is wrong.

We should have definite conceptions of what is "the truth as it is in Jesus."

But important as it is that we believe right, it is no less important that we act right. Men will judge of Christianity—as far as we are concerned—more by what they see us do than by what we say we believe. In fact, our living shows what we really do believe. The best testimony we can give to the truth of the gospel is a godly life.

It is required that the Christian do well in all respects. His life, in all its relations, must be an argument for the religion of Jesus. This demands that he shall be a better man than others in the fundamentals of character—in all that pertains to holiness, to righteousness. If he is less than this—if at least he is not seeking to be all this, he cannot be called a "Christian," whatever pretensions he may make.

Of course that which is pre-eminently characteristic of the Christian—that indeed which makes him a Christian—is love to God. But this principle of love cannot be seen by others. They can know that it exists only as they see the effects it produces; just as we judge that a healthful, vigorous sap is coursing through the tree when we see the rich fruit hanging on its boughs. This was what Christ meant when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We are, as Christians, to do well in these fundamentals of godly living. But not only this, we should be careful to do well in what may be termed the minor virtues. They are too often disregarded. And yet, even as is the case with many other "little things," as we deem them, they are of immense importance. For these "little points" in

our character and conduct are very largely determining how men will stand affected toward us.

Those who are not children of God cannot fully appreciate holiness of heart and life. It will have its effects doubtless. It will attract men, just as the sun attracts all objects to itself. But men do appreciate these minor excellencies. They can be won by courtesy, and softened by kindness, and so perhaps—and no one knows how soon—the way may be opened to bring them under the influence of a holy example, and lead them to Christ.

Are we coming up to the whole measure of our duty when we are neglecting even the minor virtues; when we are not using them as instrumentalities for doing the work God has given us to do?

So to live involves care, involves watchfulness, involves labor. But it is only such living that is truly Christian living. And will it not be worth all the care, all the watchfulness, all the labor to hear addressed to us, even to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord?"—*Am. Messenger.*

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Emblems of Purity Flowers.

I am kept indoors much of the time during the winter by poor health. For pleasure and profit I keep a few flowers in my windows. The pleasures I receive from them are very many—the greatest, I think, is when I can cut a few for a sick friend. How beautiful and cheerful do they make the sick room! A part at least of life's sorrows are alleviated by their presence.

The profits I have from them are the lessons they teach me of God's

great heart of love to man in giving them to us. They are *preachers*, too, for they often preach to me. As I was watching an opening bud, waiting patiently for the opening, it preached to me this little sermon. It was nearly open when the sun left it to a cold, pitiless rain-storm. Fearful lest its inner life should be exposed to the darkness and cold, it gathered its outer leaves all over the inner life, thus protecting it from all harm; but when the warm rays of the sun touched that bud, how quickly it opens its inner life to its loving embrace. If the warm rays of the sun do this for that that perisheth, what will not the warm love of Jesus do for the human heart?—unfolding truth, honesty, and charity, that never faileth, and all that make the trials of this life bearable, revealing new beauties in Jesus, making him to us the one to be desired above all others? I wish every human heart, like the bud, would close itself against *all evil*, and open to the warm love of God. There are some flowers that only shed their fragrance when the sun is on them; so fragrant will be the *influence* that comes from the heart filled with the warm love of God. Let us welcome these gentle tokens of his unfolding love to us, for they bring a beam of heavenly light to the dark places of earth.

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Whatever our calling may be in life whatever our feet may carry us on errands of love and mercy, all, *all* tends to remind us that “whatever our hand findeth to do,” we are to do with our might. All heaven is in earnest to rescue fallen man. Jesus is earnestly interceding, and the Holy Spirit is constantly doing its office-work upon the heart. “Hell from beneath is moved,” eager to swallow up “the whole world that lieth in wickedness.”

Disease and death are constantly doing their work as if in earnest. Souls are going down to everlasting darkness for the want of an earnest decision to avail themselves of the provisions of the gospel. Life is passing. The great wheel of time is continually rolling on. Everything seems to say, “Work while it is day; the night cometh when no man can work.”

We need to remember that earnestness is an essential element of success. Men of wealth are those who, after resolving to be such, have made money-making the chief and all absorbing business of their lives. Rising early and working late, they have seemed to count the hours of the day, jealously watching lest they might not be improved to the best advantage. Surely, from a worldly point of view, they must have learned how to be “instant in season, out of season,” making every moment count, every opportunity tell, to the laying up of treasures on earth. Alas! may it not still be truthfully said, “The children of this world are in their generation wiser than the children of light?” Sadly I find myself asking, Shall it ever be thus?

Be in Earnest.

Whatever meets the eye as we are passing through this world seems to impress us with the thought that we need to be in earnest. Whatev'er sound strikes the ear seems to send back its echo, “Be in earnest!”

My dear brethren and sisters, is it not high time to awake out of sleep, to cast off the work of darkness and put on the armor of light? Shall we not, with all the energy of our souls, go out into the field with sickle in hand, ready for work, and willing to bear the heat of the sun and every other discomfort for the sake of accomplishing our task?—counting no self-denial too rigid to practice, no duty too odious to perform, or cross too heavy to bear, so that we may faithfully meet the responsibility resting upon us? Surely none can say, "I see nothing for me to do." One honest look around us and we find our hearts responding to the sentiment,

"If we want a field of labor,
We can find it anywhere."

About Popes.

When a Pope dies there are some peculiar ceremonies. For instance: as soon as it is known in his palace that he is dead, a man enters the room where his body lies, and raps on his head three times with a silver mallet, calling his name three times; then, having waited for the reply, which he knew beforehand would not come, he announces formally that the Pope is dead; as if the rapping on his skull were the final proof. Then the great bell of the capital is tolled, and everybody knows by that what has taken place; then there is a funeral of nine days, in which time the city seems given over to noise and disorder, as if it was without any one to govern it. Meanwhile, watched day and night by a guard, he lies on a sumptuous bier, with tapers blazing around him; and thousands of people come and kiss the

toe of his slipper, and look at him in his splendid robes, and at last he is laid away in the vault, and the cardinals begin the struggle for a successor.

The choice is limited to their own number; consequently every one aspires to the office, and deep is the scheming as soon as there is a probability that it will become vacant. Each is entitled to cast one vote, and this right can not be taken from him. Even if he is a criminal, he may be taken from prison to vote. The Pope must be an Italian by birth; no man from any other nation has occupied the place for nearly three hundred and fifty years.

At the ceremony of inaugurating a new Pope, one of the customs is to put a bunch of tow on the end of a staff, and burn it just before his eyes; and while it is swiftly blazing and vanishing, the voice of the official who holds it solemnly says to him, "St. Peter, *sic transit gloria mundi*," to remind him that all things are vain and perishable.

It used to be necessary that the horse ridden by the Pope on state occasions should be gray, and when he mounted it must be from a stool with three steps, and if any royal person were present he should hold the stirrup, and walk beside the horse, leading him.

The first who dared set himself above sovereigns was Leo III., who was a friend to Charlemagne, and at some grand festival where the French nobility and Roman clergy were present in all their glory, Leo came forward and to the surprise of every one, placed a magnificent crown on the head of that prince and anointed him.

After this the Popes took part in politics, made wars and treaties, and excommunicated whomever displeased

them. They meddled in the affairs of nearly every court in Europe, and made themselves a terror. The excommunication of a sovereign was felt to be a most dreadful calamity, and no wonder, for while he was in this state the church bells were not rung, sacrament was not administered, altars and pictures were covered with black cloth, statues of saints were taken down and laid on beds of cinders and ashes, and there was a general appearance of desolation and mourning.

Sometimes the Pope granted what was called a "dispensation," if the offender would build a church, or pay a heavy fine; and in this way a vast amount of wealth was gained by this great potentate. A man's estate was liable at any moment to be forfeited, if he gave offense in any way. It was so in all Catholic countries. There were frequent contests before property and rights were given up, but the one at the head of the Romish church usually prevailed, for his secret agents were everywhere, and men were superstitious and fearful. More than one king asked his forgiveness, going barefoot and on his knees even, to sue for it.

The number of Popes, according to the Romish calender, from St. Peter to Pius IX., is two hundred and fifty-eight. Not many have been known by their true names, thus: Nicholas Break-sphere, an Englishman, and the last who was of foreign birth, is known in the list as Adrian IV. Immediately after his election the Pope takes a new name. The first one who did this was supposed to have been ashamed of his own, which was Osporco (hog's flesh,) and his successor, without similar reason, followed his example.

Peter has not been a name chosen, because none wish to assume that of

the first, the vicar, as they say, whom the Master appointed. There have been sixteen called Gregory; Clement, 14; Benedict, fourteen; Innocent, thirteen; Leo, twelve; Pius, nine. The present Pope, Pius IX., has occupied the place longer than any other.—*Kirkland in Christian Weekly.*

War.

Who can paint the iniquities, or paint the horrors of war?

This terrible monster and fell destroyer, who has reigned with unprecedented success for ages, still continues to reach forth his crimson hand to the remotest regions of our globe; and fortunate are the people who have enjoyed all the privileges and blessings lavished upon them by an all-wise Creator, even for a century, without being visited by this dreadful calamity.

We assert, without fear of contradiction, that among the many evils which prey upon the human family there is none equal to that of war.

Plagues, famines and pestilences, each with its frightful results, may be pictured; but war can justly be considered without a rival in the catalogue of evils.

There is no field within the limits of human knowledge which presents such a chance for the exercise and development of the historian's powers as that to which we have already alluded; and in searching the pages of history we find in numerous instances where flourishing kingdoms, with their immense multitudes of human beings, beautiful cities adorned with stately temples, and towering edifices decorated with the most exquisite ornaments, have all fallen before the strokes of the avaricious invader. Monarchs in all their glory,

sitting upon their thrones and swaying the scepter over vast dominions, have been dragged from their lofty positions despite the tears of their subjects.

The occupants of the princely mansion as well as those of the lowest hovel are all alike subject to the evils inevitably resulting from war, while the sorrows and miseries that follow directly in its train loom up before our minds, and we see innumerable hosts of hostile armies engaged in deadly combat; countries overrun; strongholds, the reduction of which had hitherto baffled the skill of ages, razed to the ground; bulwarks, with their frowning cannon, leveled to the earth, and rulers compelled to succumb before their conquerors.

In reflecting on scenes like these, a truly sympathetic mind can not fail to have deep emotions, such as would gladly hail the time when the clamor of war shall be no more; when a world's legions shall have ceased to exist as organized bands of human destroyers, and when peace and harmony shall reign supreme.

The Path of the Just.

His glory is from within. It is a radiation. Put him where you will, he shines, and can not but shine. God made him to shine. For instance: imprison Joseph, and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel, and the dazzled lions will return to their lairs, and the king comes forth to worship at his rising, and all Babylon blesses the beauty of the brighter and better day. Imprison Peter, and, with an angel for a harbinger star, he will swell his aurora from the fountains of Jordan to the walls of

Beersheba, and break the morning over mountain and sea. Imprison Paul, and there will be high noon over all the Roman Empire. Imprison John, and the isles of the Egian and all the coasts around, will kindle with sunset visions too gorgeous to be described, but never to be forgotten—a boundless panorama of prophecy gliding from sky to sky and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Thrust Bunyan into the gloom of Bedford jail—and as he leans his head upon his hand, the murky horizon of Britain will flame with fiery symbols—"delectable mountains" and celestial mansions, with holy pilgrims grouped on the golden hills, and the bands of bliss from the gates of pearl, hastening to welcome him home.—*Rev. Dr. T. H. Stockton.*

Death and Sleep.

In a brotherly embrace the Angel of Sleep and the Angel of Death roamed the earth. It was evening. They encamped on a hill, not far from the dwellings of men. A melancholy stillness reigned all around; even the *Ave Maria*, that solemn evening bell which melts the poet's heart, was gradually dying in the distant village. Still and silent, as is their custom, sat the two benevolent geniuses of humanity in a friendly clasp, while night set slowly in. Then the Angel of Sleep arose from his mossy couch and strewed, with his light hand, the invisible slumber seeds. The evening winds wafted them to the lowly huts of the weary husbandmen. Now sweet sleep enveloped them all, from the aged with his staff to the nursling in his cradle, the sick forgetting his pain, the sorrowful

his grief, the poor his cares. All eyes were closed. Having fulfilled his mission, the kind and soothing Angel of Peace laid down again near his stern brother.

"When the morning rays gild the eastern sky with the glory of our transcendental home," said he, in blissful innocence, "then shall men bless me as their benefactor! Oh, what joy to do good invisibly and in secret! How happy are we, faithful messengers of the good Spirit! How beautiful is our silent calling!" Thus spoke the friendly Angel of Rest.

The Angel of Death cast a sorrowful glance toward him, and tears, as only immortals can weep, glistened in his large, dark eyes. "Alas!" said he, "why am I not permitted, like you, to enjoy the happy thanks of earthly children? The earth calls me her enemy—the disturber of her pleasures."

"O, my brother," replied the Angel of Sleep, "will not the redeemed soul, at her awakening, when the glories of the higher life dawn upon her, recognize thee as her friend and benefactor, and bless thee most gratefully? Are we not brothers—children of one Father?" Thus spake he; then the sad orbs of the Angel of Death glistened again, but this time with hope and faith, and the brotherly spirits embraced each other tenderly.—*Krummacher.*

HIGH-MINDEDNESS.

BY S. A. MOWERS.

There is great danger of men being puffed. Self-conceit is one of the natural fruits of the human heart. It is as common as it is natural. It does not belong to the rich

only,—the man who has his farm and his fine mansion and his millions of money,—but it is found in the humble home of the poor from whose door want can hardly be kept. It does not belong to the man only who wears broadcloth and spots diamonds and jewels, but it is found among those who are clad in the cheapest attire. Self-conceit is sinful, and the self-conceited person is a sinner. It is not only sinful, but dangerous. When a man gets up too high in his own estimation, there is sure to be a downfall sooner or later. The wise man said, "Pride goeth before a fall." One wiser than the wise man said, "He that exalteth himself shall be abased." The Scriptures warn us against this sin. Paul, in his letter to the Romans, said, "I say unto every man that is among you not to think of himself more highly than he ought to think." Again, he said, "Be not high-minded."

Some persons are high-minded because of a distinguished ancestor. Their parents are rich or learned or promoted. They look at them and then feel their dignity. In their own judgment they have no other claim to distinction than that of parentage. The world acknowledges this claim, also. How the poor world crouches like a dog before the offspring of the great. And yet what claim is more shallow? How much credit is due a child for getting into one family and not into another. Even leaving the circumstances of getting there out of the question, how much credit is due from simply being there?

"Honor and shame from no condition rise;
Act well your part,—there all the honor lies."

The question is not, Do our parents honor us? but, Do we honor them? A Roman once boasted of his citizenship in the presence of a philosopher. Said the philosopher, "The question is not, Are you proud of Rome? but, Is Rome proud of you? Some of the most contemptible offspring I have ever seen made this claim to greatness. The Jews said, "We have Abraham to our father;" and yet Jesus called them a generation of vipers. John charged them of this conceit: "Think not to say within yourselves that you have Abraham to your father." One of these distinguished offspring cried, in hell, saying, "Father Abraham."

Others are high-minded because of wealth. They make riches the rule by which they measure character. The man worth one thousand dollars comes up to the first niche. The man worth two thousand comes up to the second niche. The man worth three thousand comes up to the third niche, etc., and sometimes, according to their rule, they get some of the most stupid in the upper niches the world ever saw. I have known men who, when in moderate circumstances, thought moderately of themselves, but when they became rich they swelled with conceit. The world acknowledges this claim, and crouches to it.

The church is, to some extent, guilty of the same gross sin. Let two men come into our assemblies, the one rich the other poor, and we are too apt to say to the rich, "Sit thou here in a good place," and to the poor, "Stand thou there or sit here under my footstool." How

false is this standard! Money has nothing to do with character. A bad man is no better with his millions; a good man is no worse with his poverty. God judgeth not thns. The rich man died, and God adjudged him bad. The poor man died, and God adjudged him good.

Others are high minded because of imagined piety. The Pharisees were proud of thir good deeds. They would blow their horns and put on long faces and make long prayers when they could get hearers, and behind it all was this thought "Can't I do it?" One of these men went to the temple to pray. In his prayer there was much of self. "I fast," etc.; and it was not enough to show his good deeds in their own light but he had to bring in others. "God, I thank thee," etc. The Laodicean church thought too highly of themselves. "We are rich, and increased in goods and have need of nothing." Peter seems to have had too fair a notion of himself. When Jesus told the disciples that they would desert him, Peter said, "Though all men forsake thee, yet will I never forsake thee." And these professedly good men, who think too much of themselves, are not all dead yet.

There are many reasons why men should not be high minded. Their humble origin should keep them lowly. They are but dust. We are all of humble origin. Then our frailty should keep us lowly. How frail we are at our very best estate. How the silver becomes corrupt. How easily the golden bowl is broken. The wind passes over it and it is gone. In a single day disease lays us low. Now health departs.

Now strength vanishes. Surely every man in his very best estate is altogether vanity. Then, too, how dependent we are. Our diamonds come from the ocean's mud; our clothing from the sheep's back; our silk from worms; our food from God's store-house, etc. But the principal reason why we should not be high-minded is our fall. How deeply have we fallen. We should cover our faces and cry, "Unclean." May God help us to abase self and exalt Christ.

DANCING AN EVIL.

Was there ever a period when this bewitching, fascinating amusement raged more intensely than now? when more time, talents, health, wealth, right reason, and conscience were sacrificed at the altar of this Belial? Even religious parents yield the palm to this Moloch. The name of the evils resulting from this dancing mania is legion. The reasons against the practice are more than can be numbered. I mention only a few: "But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell."—Prov. v. 4, 5.

Dancing leads to expense in dress, to late hours, and to the neglect of moral and intellectual culture.

Dancing, more or less, leads to close contact with promiscuous, impure company. "Evil communications corrupt good manners."

It mars social intercourse and unfits the mind for usefulness and for real, substantial enjoyment.

Dancing unfits the mind for serious reflection and prayer.

The most considerate, judicious, consistent, and devotedly pious in all ages have looked upon dancing, not only as useless, but as having a decidedly evil tendency.

Those who delight in the ball-room or dancing-parties are generally fond of the wine-cup, novel-reading, and the card-table.

Dancing is a favorite amusement of savage nations, and usually forms a very important part in the worship of heathen gods.

Social dancing, so often advocated by some professing Christians, is a stepping-stone to the ball-room and theater—the top rounds of a ladder which leads down, down to the pit. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, are punished."—Prov. xxvii. 12.

Dancing-masters and dancing-mistresses are, generally, of low standing in society,—not always welcome even at the homes of their pupils, as guests. They are classed with articles of loose habits, whose morals will not bear scrutiny. Their language is often very contaminating and corrupting.

The freedom used between the sexes in certain forms of dancing is exceedingly immodest.

The evils flowing from dancing, and from inspiring children with a dancing mania, may be summed up in pride, folly, irreligion, an excessive love of pleasure, and, finally, in the loss of the soul.

Dancing, as now practiced by the sexes, as an amusement, is unscriptural. No instances of dancing are found upon record in the Bible in which the two sexes were engaged in the exercise, either as an act of

worship or amusement. Neither is there any instance on record of social dancing for amusement, except that of the vain fellows, devoid of shame, or the irreligious families described by Job, which produced increased impiety and ended in destruction, or that which terminated in the rash vow of Herod and the murder of John the Baptist.

Finally, let us, for a moment, look at a dance. We will get off at a distance, and, through the telescope of truth, view one of these scenes.

Some dozen or more ladies and gentlemen, so-called, all dressed as splendidly as their purses will allow and as lasciviously as the modesty of fashion will permit, are upon the floor. There they go, in and out, right and left, up and down, across and back—involuting, hopping, smiling, smirking, here a skip and there a jump, now a desperate fling and anon a subdued courtesy, till panting for breath and tired, they sit down exhausted, and give place to a second round.

A little fanning and reviving-salt, spiced with equal proportions of nonsense, a few words of small talk, and, it may be, a glass of hock or sherry or champagne, fill up the circle of folly and complete the bill of fare of a convivial dance, till supper time.

The first question we ask ourselves is, What does all this mean? For what purpose is all this labor, not of love, but of legs? all this outward adorning, not of good works but of costly apparel? all this display, not of a meek and quiet spirit, but of pride and vanity? Is it for the glory of God?

No. Is it to feed the hungry? No. To clothe the naked? No. To visit the widow and orphan in their affliction? No. Is it to prepare us for the house of God? Is it to teach self-denial, or lead to the foot of the cross? There was no dancing there. Is it to prepare us for family worship? Is it to prepare us to meet the King of Terrors—to remind its votaries that it is appointed unto all men once to die, and after death the judgment?—Selected.

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THE ROYAL PRIESTHOOD.

Even as Christ sits a priest upon his throne, so the Christian is one of a royal priesthood. He is the brother of the King of kings, a blood relation of the Lord of lords. Part of Christ's work as Mediator pertaining to this state of humiliation, but the crowning portion of it, the application of its benefits to his people, belongs to the state of exaltation. He intercedes in the holy of holies, in the highest heaven. He reigns at the right hand of God, but his work as a prophet and his sacrificial work must be performed on earth; even to part of the Christian's work as partaker of his Lord's anointing, pertains to the heavenly state. True, he is called to fulfill all the offices which grow out of his relation to Christ in his present state. Even as a king, he must contend against sin, the flesh, the world, and Satan, and right royally does he fight the battles of the Lord. The maintenance of a conscience void of offense before God and man is royal work. He is to live up to his calling. It is a high one. He

belongs to the royal family of heaven. The dignitaries of earth may treat him with contempt, and his claims may be derided as absurd, but he is none the less a king, the brother of the Prince of life, known by him whom angels honor, owned by him whom the whole universe of God acknowledges as its sovereign; for he is not ashamed to call them who serve him brethren. The day is coming when the whole world shall bear him confess their names before the holy angels and in presence of his Father, but he owns them now even in this world. "Now are we the sons of God, but it doth not yet appear what we shall be." It is hard for a sensuous world to believe that the men and women whom it passes by, whom it seldom honors and very often despises, should in very deed be the children of God by faith in Christ Jesus, heirs of God, joint heirs with Christ. The world can not believe it; for these people are found doing honest service in all the walks of life, distinguished from their fellows by nothing so much as their humility, and the simple faith with which they confess that they are pilgrims and strangers, and yet is true they are the true paladins, every one a king's son, every one a king unto God, reigning here in the quiet supremacy over passions subdued and crucified lusts, working ever for God, as they travel on, weary often, but ever active and with heart intent on the honor of the king's great name. It doth not appear what they shall be. The world does not yet see Christ as he is and as he shall be when he comes to claim this world as his own, that he

may cleanse and purify it. It even doubts his promise and his coming glory; no wonder then that it scouts the royal aspirations of the Christian as the fruit of fanaticism. Still the day will come, the day of the manifestation of the sons of God, when every friend of Christ will be exalted, and God's kings shall be marshalled around his throne. Then it shall be seen that all the glory and renown which Christ bought at the price of his tears and agony and blood, he shares with his people. They are joint heirs. All power belongs to him in heaven and on earth, and it is he who says, "He that overcometh shall sit down with me on my throne, even as I also overcame and am set down with my Father on his throne." Then shall be understood in the new light of that great glory, those sayings of Jesus which speak of dominion and power, and tell of the rule which his saints shall administer over the nations. Have thou dominion over two, and thou over five, and thou over ten cities. Good and faithful servant, well done! Thus men rise to thrones by serving Christ. God's kings in heaven are they who here take up their cross, deny themselves daily, and follow Jesus.—*Christian Intelligencer.*

God Regards Us.

God might, if he pleased, wrap himself with night as a garment; he might put the stars round his wrist for bracelets, and bind the suns around his brow for a coronet; he might dwell alone, far, far above this world, up in the seventh heav-

en, and look down with calm and silent indifference; and I, as one of his creatures, might stand by night upon a mountain-top, and look upon the silent stars and say, "Ye are the eyes of God, but ye look not down on me. God, the mighty Creator, has forgotten me; I am an atom in the mountain of existence. He knows me not; I am alone, alone, alone." But it is not so, beloved. Our God is of another order. He notices every one of us; there is not a sparrow or a worm but is found in his decrees. There is not a person upon whom his eye is not fixed. Our most secret acts are known to him. Whatsoever we do, or bear, or suffer, the eye of God still rests upon us, and we are beneath his smile—for we are his people; or beneath his frown—for we have erred from him.—*Spurgeon.*

Death of Lady Jane Gray in the Tower.

She paused, as if to put away the world, with which she had now done forever. Then she added: "I pray you all, poor Christian people, to bear me witness that I die a true Christian woman, and that I look to be saved by no other means than the mercy of God, in the merits of the blood of his only Son, our Lord Jesus Christ. And now good people, while I am alive, I pray you to assist me with your prayers." Kneeling down she said to Feckenham, the only divine whom Mary would allow to come near her, "Shall I say this psalm?" The abbot faltered, "Yes." On which she repeated, in a clear voice, the noble psalm, "Have mercy upon me, O God, after thy goodness; according to the multitude of thy

mercies do away mine offenses." When she had come to the last line, she stood upon her feet and took off her gloves and kerchief, which she gave to Elizabeth Tylney. The book of psalms she gave to Thomas Brydges, the lieutenant's deputy. Then she untied her gown, and took off her bridal gear. The headsman offered to assist her, but she put his hands gently aside, and drew a white kerchief round her eyes. The veiled figure of the executioner sunk at her feet, and begged her forgiveness for what he had now to do. She whispered in his ear a few soft words of pity and pardon, and then said to him openly, "I pray you dispatch me quickly." Kneeling before the block, she felt for it blindly with her open fingers. One who stood by her touched her and guided her hand to the place which it sought, when she laid down her noble head, and saying, "Lord, into thy hands I commend my spirit," passed, with the prayer on her lips, into her everlasting rest.—*Her Majesty's Tower*, by Hepworth Dixon.

The Love of Christ.

Oh, how shallow a soul I have to take in Christ's love; for let worlds be multiplied, according to angels' understanding, in millions, till they weary themselves, these worlds could not contain the thousandth part of his love! Oh that I could join in among the throng of angels, and seraphim, and now glorified saints, and could raise a new lovesong to Christ before all the world! I am pained with wondering at now-opened treasures in Christ! If every finger, member, bone and joint were a torch burning in the hottest

fires in hell, I would that they could all send out love praises, high songs of praise for evermore to that plant of renown, to that royal and high prince, Jesus my Lord!

Oh that my hairs, all my members, and all my bones were well-tuned tongues, to sing the high praises of my great and glorious king! Help me to lift up Christ upon his throne, and to lift him up above all the thrones of the clay kings, the dying scepterbearers of this world!—*Rutherford.*

Jephtha's Daughter.

Wherever I have seen or heard the vow of Jephtha alluded to, it has always seemed to be a settled conviction in the writer or speaker's mind, that the fulfillment of that vow involved the real sacrifice of his daughter, as a burnt offering; and I had long since learned to accept this as a fixed fact in Scripture history.

But recently, by the simple and faithful reading of this interesting story, in the English version of the Polyglot Bible, with marginal readings and references, these conclusions have been somewhat disturbed. Jephtha said (Judges xi., 31,) "Whatsoever cometh forth of the door of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering." In the margin I find the word *or* substituted for *and*, from which may be inferred that one of two sacrifices should be made.

Again, in the 40th verse, we read, "That the daughters of Israel went yearly to lament the daughter of

Jephtha, the Gileadite, for four days." In the marginal reading I find the words, "to talk with her," substituted for "to lament." Now, how could they *talk with her*, if at the end of two months her father had offered her as a burnt offering?—*New York Observer.*

Autumn Among the Mountains.

"Nor less God's mystic characters I see
Wrought in each flower, inscribed on every
tree;
In every leaf that trembles in the breeze,
I hear the voice of God among the trees."

Poets may sing of the charms of "flowery May" to their hearts' ease, but give me the charms of the sweet autumn-time, and I am more than content. Let the painter with his skill draw the most exquisite pictures of the glorious summer season, but recommend to me Autumn in her gorgeous colors, with her soft, bright, lovely days; and, so far as natural beauty and natural landscape is concerned, there is nothing that transcends it!

You may talk to others, if you will, of city sights and sounds—of the perpetual hum-drum of metropolitan life; but allow us, if you will, to retire to the ever welcome country—to the shadow of the woodlands and to the glorious mountains, in the sweet days of golden autumn. Who does not like to ramble out into the leafy woodlands, climb among the gray rocks, scale the mountain-toys, and gaze out upon far-stretching landscapes? It truly is a "feast of reason," devoutly to be enjoyed.

How privileged, as we are to-day, to enjoy the mountain air, to watch the gay squirrel leaping among the

branches of these trees, while yonder goes that sparkling stream bounding to the vale among these everlasting hills, laughing as it goes. What a luxury to gather the purple grape from the bending boughs; to pick the chestnuts as they drop from their brown burs, and search for antediluvian relics among these moss-grown rocks and primeval solitudes!

And here from these towering heights we gaze, with a vision full of rapture, out into the dim distance, where the horizon greets the tops of the far-off mountains! The atmosphere is shadowy with the faint blue autumnal haze, which hangs like a thin veil over all the surrounding landscape. The whole scene, far and near, is truly gorgeous; and as we survey all around and above us, we are filled with inexpressible emotions. The tall pines are sighing to the passing winds, while myriads of gaudy leaves come fluttering to the ground! Lo, these stupendous monumental piles of Almighty power! these wonderful chroniclers of time through all the ages!

"No Word of Encouragement."

"He never speaks an encouraging word to us," said a servant of Mr. Towne. "Is that so?" "You may try your life out to please him, and he never speaks an encouraging word. It is life under the harrow there, and I've left."

His children can not leave home. He has two boys. They are sometimes at work in the garden pulling up weeds, cutting the grass, making martin-houses and windmills. They put no heart

in their work; it is dull and spiritless. They are forever haunted with furtive fear. Try as they may, and try they do, their father never encourages them. Nothing but a dismal drizzle of fault-finding falls from his lips. A sound scolding, a genuine cuffing when they deserve it—and children know they deserve it sometimes—like a thunder-storm, purifies the air, and makes every thing the better and brighter. Then the clouds clear away, and the gladdest sunshine follows. This is not Mr. Towne's way. He is never thunder and lightning and over with it, not he; but a perpetual drizzle, dark, damp, murky. Nothing pleases, nothing suits him. Putting his eye on his boy is a mark of ill-favor. Every child dreads his gaze, shuns it, is ill at ease, awkward, squirming, until it wriggles out of the way and is gone. There are no glad voices in his presence; no outspoken, frank, honest utterances; only hesitation, in consequence, self-contradiction; for fear always beclouds the brightest mind and the simplest heart.

"There is no use telling it before father," the boys say, in bringing home a bit of news or a tale of adventure.

But, worst of all, "There is no use in trying," as they often say. And the disheartment will presently merge into indifference, possibly into something more active. They will run away. Evil "speaks pleasantly," at least, and many a young person has turned from home and sought other companions for no other reason. The heart with all its warm impulses, and with them its sense of short-coming and incompleteness, needs enlargement—must have it in order to grow strong.

"Not one encouraging word from father?" Poor boys! Bridget can leave; they can't.

Nor can his wife leave. Poor woman! She is a brave woman, too. What a hopeful smile she often wears. It is because she will bear up; and smile she must, an answering smile to the love of friends, the courtesy of society, the beauty of flower and grass, and the slant sunshine through the trees. But there is no joy within. Home is a joyless spot; for her most careful housewifery there is never an encouraging word; for the taste and grace with which she tries to make home attractive there is never an encouraging word. To her love, her devotion, her painstaking, her sweet solicitudes to please, there is never an encouraging word. The glance of her husband's eye only takes in what happens to offend; the word of his mouth only expresses what he finds, and those are faults, spots, something forgotten or overlooked. She dreads him, she fears him, she shrinks from him. There is no freedom or sunshine in his presence. Perhaps in her yearning woman's heart she has longed for his return, forgetting and forgiving in his absence the small tyranny of his enacting spirit; but the thrill of his coming is soon deadened—"no encouraging words;" and she silently slips out of his sight to swallow her disappointment and heart-breaking alone.

There is a sense of misery in the house which no stranger can detect; perhaps this is too positively expressed; it is rather an absence of joy; everything spontaneous, and cheerful, and glad held in check. A minor tone runs through the family life, depressing to every one. The prints of an iron hand are on every heart.

"Never a word to encourage!" slipped unaware from her lips one day. It does not seem much; but who that has felt it does not know that it is the secret of many a joyless childhood, many a broken spirit.—*Anon.*

They wont Trouble You Long.

Children grow up—nothing on earth grows so fast as children. It was but yesterday, and that lad was playing with tops, a buoyant boy. He is a man and gone now! There is no more childhood for him or for us. Life has claimed him. When a beginning is made, it is like raveling a stocking; stitch by stitch gives way till all is gone. The house has not a child in it. There is no more noise in the hall—boys rushing pell-mell; it is very orderly now. There are no more skates or sleds, bats, balls or strings left scattered about. Things are neat enough now. There is no delay for sleepy folks; there is no longer any task, before you lie down, of looking after anybody and tucking up the bedclothes. There are no disputes to settle; nobody to get off to school; no complaint; no importunities for impossible things; no rips to mend; no fingers to tie up; no faces to be washed, or collars to be arranged. There was never such peace in the house! It would sound like music to have some feet to clatter down the front stairs! Oh, for some children's noise! What used to ail us, that we were bushing their loud laugh, checking their noisy frolic, and reproofing their slamming and banging the doors?

We wish our neighbors would only lend us an urchin or two to make a little noise in these premises. A home without children! It is like a lantern and no candle, a garden and no flowers, a brook and no water gushing and gurgling in its channel.

We want to be tried, to be vexed,

to be run over, to hear children at work with all its varieties. During the secular days this is marked enough. But it is the Sabbath that puts our homes to the proof. That is the Christian family day. The intervals of public worship are spaces of peace. The family seems made up that day. The children are at home. You can lay your hands upon their heads. They seem to recognize the greater and lesser love—to God and to friends. The house is peaceful, but not still. There is a low and melodious thrill of children in it. But the Sabbath comes too still now. There is a silence that aches in the ear. There is too much room at the table, too much room at the hearth. The bed-rooms are a world too orderly. There is too much leisure, and too little noise.

The Value of the Sabbath.

Not many years ago, a government contractor went far to the West with his men and teams to make a turnpike road. At first he paid no regard to the Sabbath, but continued his work as on other days. He soon found, however, that the ordinances of nature, no less than the law of God, were against him. His laborers became sickly, his teams grew poor and feeble, and he was fully convinced that there was more lost than gained by Sunday labor.

When gold was first discovered in California, the miners worked for a time without weekly cessation; but they found they were digging graves as well as gold, and, having lost their reckoning of the Sabbath, they actually made a day of rest for themselves.

When the engines of an extensive

steam-packet company in the south of England were getting constantly damaged, the mischief was soon repaired by giving the men what the bounty of their Creator had given them long before—the rest of each seventh day.

A distinguished merchant in America once said, "I should have been dead or a maniac long ago had it not been for the Sabbath." This was said in the hearing of others, and one of them told of a merchant who used to boast that he found Sunday the best day for planning voyages, but who was then in a lunatic asylum.

"Hail Sabbath! thee I hail, the poor man's day;
On other days the man of toil is doom'd
To eat his joyless bread, lonely; the ground
Both seat and board, screen'd from the winter's cold
And summer's heat by neighboring tree or hedge:
But on this day, imbosom'd in his home,
He shares the frugal meal with those he loves;
With those he loves he shares the heart-felt
joy
Of giving thanks to God."

Take Care of the Fox.

"I'm glad of one thing!" She spoke out suddenly, a sigh of relief following the sentence. It was my little Helen. She had been sitting very still for a good while, holding a picture-book in her hand.

"Glad of what? I asked.

"That I'm not a hen," she answered, lifting her serious eyes to mine.

"Not a hen! why, darling! what do you mean."

She brought me her book, and I saw at a glance what had disturbed the quiet of her mind. The picture of a mother-hen frightened at the appearance of fox, was on the open page.

"Poor thing! How scared she is!"

said the child, tenderly. "Will the fox eat her up?"

"Unless she can escape him," I answered.

"Oh, I'm glad that I'm not a hen to be frightened or killed by a fox! It is so dreadful!"

And I saw a little shiver run over her. "Maybe you are in as much danger as the hen," I said.

"Me? There are no foxes about here. Why do you say that, mama? And, any how, a fox wouldn't hurt a little girl."

"I heard Mrs. Claire say something about foxes when she was here yesterday."

"What did she say, mama?"

She said, "Take care of the little foxes."

"Oh, yes. I remember now; and I couldn't help wondering what she meant."

"She didn't of course, mean live foxes that run about in the woods."

"I knew she didn't mean them. Are there any other kinds of foxes?"

"Yes."

"What kind? Where are they?"

"Inside of you."

"Oh, mother!" Helen exclaimed, a tremor of surprise in her voice. "Foxes inside of me?"

"Yes, my darling. And you are in as much danger from them as the bird you so pitied just now."

There was a half-scared, half-wondering expression in my little girl's face.

"Oh, I understand!" she said, a faint smile playing about her lips. "By foxes you mean naughty feelings."

"Yes. Foxes are cruel and cunning. They hurt and destroy. You know how cruel Herod was; how he 'sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof,

from two years old and under;' and how our Lord called him that fox."

"Oh yes! I remember. And it was because he was cruel that he was called a fox?"

"Yes. The evil and cruel feelings, represented by foxes in nature, had destroyed all the kind and compassionate feelings in his heart, and made him inwardly as cunning and cruel as a fox. And this same thing is happening now, and every day. I have seen a great many people—children even—who appeared to me more like foxes than lambs; more like hawks than doves, they were so full of anger and cruelty toward each other. Oh, my child, take care of the fox! Don't let him get in among the gentle and loving things of your soul, or he will hurt, and it may be destroy them."—*Children's Hour.*

The Penalties of Fashion.

Women will look in vain for health, while they dress as they do. Every garment they wear, from head to foot, disturbs the balance of circulation; the head-gear over-heats the back of the brain, causing congestion of that organ, and weakness of the spine; the corset both overheats and compresses the chest, besides throwing its muscles out of use, and therefore weakening them; the under-skirts, outer-skirts, and over-shirts, with all their heavy trimmings and other paraphernalia, not only impede locomotion, but they press upon the pelvic organs, and causing displacements. They also over-heat, and thereby weaken and inflame the surrounding parts, and lay the foundation for morbid discharges and morbid growths. Add to this the fact that the extremities are never covered half so warmly as the hips, but

that they are habitually chilled, from insufficient covering, and that these parts are compressed and ligatured, with garters, snugly-fitting, tightly-laced high-heeled gaiters, and what have we? Every possible facility for sending the blood to the pelvic cavity, and every possible impediment in the way of calling it toward the extremities. The blood is forced out of the capillaries situated in the periphery of the body, and turned in upon the pelvic and other internal organs, distending their blood-vessels and rupturing them. What is more, the muscles in the region of the pelvis, weakened by habitual over-heating, lose their contractile power, and suffer the organs which they ought to hold in place to fall out of their natural position, to press upon each other, and upon the nerves, and thereby cause the most distressing neuralgia in these parts. Hence the pain experienced on the least over-exertion or exhaustion.—*Science of Health.*

REBREATHED AIR.

The crowded, badly-ventilated school-room is often the place where, early in life, rebreathed air commences its deadly work. Not one school-room in a hundred in this country is a fit place in which to confine children six or eight hours of the day. The little ones are herded together in a promiscuous crowd: those of tender years and those more advanced, the feeble and the strong, the sickly and the well, are all subjected to the same hours of study, the same school discipline, and all breathe the same deleterious air. The hardy and the strong may be able to resist the influence of the poison; the weak and tender ones grow pale and haggard, and, struggling on through their school-days,

live perhaps to the age of puberty, and then drop into the consumptive's grave. Will parents never awake to the enormity of this evil?

Small, ill-ventilated sleeping-rooms, in which rebreathed air is ever present, are nurseries of consumption. These are not found alone in cities and large towns, or among the poor or lowly. Well-to-do farmers' daughters and sons in the country—those who live among the mountains of the New England States, where God's pure air is wholly undefiled—are often victims of consumption. How is this explained? Look into their bed-rooms; examine into their daily habits of life; and the cause is made plain. Old-fashioned fireplaces are boarded up; rubber window-strips and stoves have found their way into the most retired nooks and corners of the land; and the imprisoned mountain air in country dwellings is heated to a high point, and breathed over and over during the days and nights of the long winter months. It is certainly true that girls in the country take less exercise in the open air than those residing in cities. They appear to be more *afraid* of pure cold air than city girls. Consumption is not less rare among females in the country than in cities, in the present age. It was not so formerly. The declarations of grandmothers and old physicians go to show that, fifty years ago, consumption was hardly known in the rural districts. The winds whistled through the dwellings then, and the fire blazed and roared upon the hearth. Half the time, in cold winters, "the backs of the inmates were freezing, while the front parts of the person were roasting;" and yet there was less rheumatism than now, and no consumption.—*Nichols's Fireside Science.*

DRAWING A CONGREGATION.

A very unreasonable notion prevails to some extent in the churches, which calls for a word of animadversion. It is this—that the chief business of a minister of the gospel is *to draw a congregation*. No matter what his surroundings may be; whether or not there are plenty of other churches in the town, whether or not the people are generally inclined to church-going, nor whether the members are carefully drawing with him, or scattering abroad; the one essential, indispensable requisite and qualification in *him* is, that he draws a congregation. If he fails to do this, it is evident that he is not fit for the place; it is even preposterous to think of employing him, however well furnished he may be intellectually and religiously to instruct and edify the people.

Of course, a minister must do his part in gathering and holding a congregation. But not one in a hundred, or five hundred, has such a measure of eloquence and personal magnetism as to be able to draw and maintain a congregation, when the church itself, or a conspicuous part of it, fails to co-operate with him.

According to Conybeare and Howson, "in every church established by St. Paul, there sprang up a schismatic party, opposed to his teaching, and hostile to his person." That was no fault of his, surely; any more than it was of the Master, that "many of his disciples went back, and walked no more with him."

And it may be no fault of the minister, now, that he incurs the opposition and hostility of some portion of his people.

In her "Recollections of Mary Lyon," Miss Fisk testifies that "she often said to us: Young Ladies, when I speak to

you, I depend much more upon the inspiration of your countenances than on my preparation." It is added by Miss F., as I fear it could not be by some ministers, "That inspiration was fully given her in those exercises."

The duties of pastor and people, and their influence upon each other, are reciprocal; and no minister can succeed who does not receive the sympathy and co-operation of his members, in the great work of building up the kingdom of God. If the place or the work is a difficult one, so much the more need of all standing together, and bearing one another's burdens, instead of casting it all upon one, because he happens to be the leader, and to stand in the most conspicuous place. The very men who complain most loudly of ministers—the business men of a community—often find it difficult to draw all the customers and business they would like. I can see some of them every day, waiting and looking, almost impatiently, for people to come and buy their excellent goods, of which they have an abundant supply on hand. Not, of course, because they are not smart men, and capable of doing a great deal more business than they do, but because the circumstances are against them. There are many competitors, and people very strangely, perversely, perhaps, choose to trade somewhere else, and with somebody else, rather than with them. So they find it uphill work to draw customers, against the natural and popular current, and the strong competition.

A little Christian common sense would show men the unreasonableness of many of their demands upon ministers, and of their complaints against them. But, somehow or other, it often happens that men of great shrewdness and tact in business seem to have skill,

in religious matters, only to baffle and hinder all true success. Instead of considering your minister to provoke him to discouragement and despair, why not try the other method occasionally, recommended by the Apostle, and consider him "to provoke unto love and good works.

THE TURN OF LIFE.

From forty to sixty, a man who has properly regulated himself may be considered as in the prime of life. His matured strength of constitution renders him almost impervious to attacks of disease, and experience has given his judgment the soundness of almost infallibility. His mind is resolute, firm, and equal; all his functions are in the highest order; he assumes the mastery over business; builds up a competence on the foundation he has laid in early childhood, and passes through a life attended by many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence: the river of death flows before him, and he remains at a stand still. But athwart this river is a viaduct called "The Turn of Life," which, if crossed in safety, leads to the valley of "old age," round which the river winds, and then flows beyond without boat or causeway to effect its passage. The bridge is, however, constructed of fragile materials, and it depends upon how it is trodden whether it bend or break. Gout, apoplexy, and other bad characters also are in the vicinity to waylay the traveler, and thrust him from the path; but let him gird up his loins, and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. To quit metaphor, the "Turn of Life" is a turn either into a prolonged walk or

into the grave. The system and powers having reached their utmost expansion, now begin either to close like flowers at sunset, or break down at once. One injudicious stimulant—a single fatal excitement, may force it beyond its strength—whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in beauty and in vigor until night has entirely set.—*The Science of Life.*

THE FOLLY OF SPIRITUALISM.

Of all the destructive delusions of the day, modern Spiritualism is one of the most foolish. You can not confute it from Scripture premises, for it gives little weight to Scripture teachings. You can not confute it by an appeal to human reason, for it professes to see beyond the range of common mortals. Nor can you by the most earnest appeals reach the consciences of its votaries, for they imagine themselves to be wiser and better than all who have gone before them. The true course for Bible Christians is, to meddle not with their follies and blasphemies. "When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter" (Isa. 8: 19,) answer them with the common sense words of the prophet, "Should not a people seek unto their God?" Why go blindly to supposed spirits, when the God of all spirits is accessible, and his ear attent to the cry of all honest seekers? Why go to the dead in asking help for the living? No, no; cling to the plain teaching of the blessed Bible, and let modern Spiritualism severely alone.

The Sins of Youth.

The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the graded, and the young animal broke off the graft. It was mended, however, the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor, he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling. Probably the storm would not have broken it at all, if it had not been broken when it was small. It will usually be found that those who are grossly vicious in manhood, dropped a seed of vice in the morning of life; that the fallen youth who was religiously trained, and has become corrupt, broke off his connection with virtuous way just where he did a very wicked thing in boyhood. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.

VALUE OF REPENTANCE.

The interest angels feel in the sinner's repentance is beautifully set forth in the fifteenth chapter of Luke's gospel, in the rejoicing of

the woman over her lost piece of silver. We are too much prone to think that heaven or earth has no such interest; but Christ's parables of the lost sheep, the lost piece of silver, and the prodigal son all unite in contradiction to this theory of indifference, of which Satan is the apostle. The following, from Mr. Talmage, presents, with much force, the value of repentance in the estimation of angel's and of God: 'You know the story of paradise and the Peri. I think it might be put to higher adaptation. An angel starts from the throne of God to find what thing it can on the earth worthy of being carried back to heaven. It goes down to the gold and silver mines of earth, but finds nothing worthy of transportation to the celestial city. It goes down through the depths of the sea, where the pearls lie, and finds nothing worthy of being taken back to heaven. But, coming to the foot of a mountain, it sees a wanderer weeping over his evil ways. The tears of the prodigal start, but do not fall to the ground, for the angel's wing catches them, and, with that treasure, speeds back to heaven. God sees the angel coming, and says, 'Behold the brightest gem of earth, and the brightest jewel of heaven,—the tear of a sinner's repentance!'"

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PUBLISHER'S NOTES

Owing to the change that has been made this number has been delayed several weeks. The November number, though printed the first of Nov. was in great part delayed in the mailing for the same reason. The irregular manner in which the change has been made after the eleventh hour has caused some confusion among many of our friends, as the prospectus for the next year had already been sent out. We sent out the prospectus with the Oct. No. as has been our custom, and had reason to think that no change would be made.

In the so-called consolidation move-

ment we have taken no part. We are not of the opinion that is best for any one to monopolize the whole publishing business of the brotherhood. Since the business has grown as it has, if several of us can follow it and make ourselves useful, why not do it. Profitable it is not, but it is our business.

As we have built up a little office of our own since our removal west which has not been sold, we shall continue to do some printing. Periodicals we propose to print and publish, at present, but one, that is, the CHILDREN'S PAPER. We shall endeavor to make it more interesting than ever, and hope to receive a more liberal patronage.

This being the last number of the Visitor we ask all who may owe us on subscription or otherwise to pay us. All accounts with the Gospel Visitor to end of present year must be settled with us. Our address will continue to be Dayton until further notice.

Hymn Books we have had none on hand for some time. We shall have orders filled as soon as we get them. The book business has been rather annoying to us as it has been to our friends, as so much of the time there is no supply on hand. We have had no interest in the hymn book business since the issuing of the new book except a mere pittance for what we sold, and we kept the books mostly for accommodation.

We have had some calls for the old selection hymn books and intended to get up a small lot for some time but circumstances have prevented us doing it hitherto. Will our friends who want any of these books let us know how many will be wanted and if enough to warrant us we will get out a small edition.

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For the Visitor.

THE ADVENT OF CHRIST.

Glory and excellency characterizes itself in the mind of Jehovah when the sublimo decree sounded through his self-existent word, "Let us make man in our own image." Beautiful, indeed, was man as he came from the hands of God. Endowed with power and dominion to subdue the earth, and to rule over every creature the Lord God had made upon the earth. Noble as the work of creation is, wonderful is the construction of the earth, the foundation thereof is unfathomable, the laying of the corner stone thereof is incomprehensible. It caused the morning-stars to sing together, and all the Sons of God to shout for joy. If the formation of the earth caused the heavens to ring with joy and shouting; the existence of man "fearfully and wonderfully made," whom God has pronounced "very good" are called "marvellous works," both events highly significant; and nobly displayed the wisdom and power of God. But the incarnation of God's only Son, through whom the world was made, with His redemptive power to restore fallen humanity far exceeds those events, and compared with them, they almost sink into insignificance. Hence, then: What appellation shall we use? Where will we find adjectives to describe the greatness, the sublimity, and the wondrous mystery in the appearing of God manifest in the flesh? Did God really appear in-

carnate? If the word of inspiration is to be credited, we can answer this question; if not, our effort is useless, and man's existence is deplorable. Mary, the Virgin espoused to Joseph, being visited by the angel Gabriel, "fear not, Mary," said he, "For thou hast found favor with God"—"And behold thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus." "He shall be great, and shall be called the Son of the Highest." Mary said, "How shall this be, seeing I know not a man?" The angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called, the Son of God." More than seven centuries previous, Isaiah prophesied, "For unto us a child is born, unto us a Son is given; and his government shall be upon his shoulder; and his name shall be called Wonderful, Councillor, The Mighty God, The Everlasting Father, The Prince of Peace." Titles only belonging to Divinity. Inexpressibly wonderful and unexpected lowly did the King of glory appear in this world; unprovided for the reception of such a potent personage whose appearance caused devils to tremble, and wicked men to fear; but holy men and women to rejoice. God called down from heaven a celestial inhabitant, bringing the gladsome news to the humble Shepherds, followed suddenly by a multitude of the

heavenly hosts, praising God and saying, "*Glory to God in the highest and on earth peace, good-will toward men.*" Prodigies, astonishing even the heathens, bespeaks the greatness of *Him*, who finally is to subdue the world, and to establish an everlasting kingdom, which shall never be destroyed; and whom all the angels of God pay homage. Yet came as a *little babe* in the poor despised little town of Bethlehem, *Behold Him the Son of God*, there wrapped in swaddling clothes, lying in a manger; "Because there was no room for them in the inn. Oh what wondrous condescension! no space for the convenience of such a crisis. That world spoken into existence by that *word now made flesh* has not the attention that the least of his creatures have. And why so little noticed by man? So little honored, and yet, according to the flesh, descended from the royal house and lineage of David? Oh the wonderful works of God! The depth of his wisdom! Who can fathom it? "For he shall grow up as a tender plant, and as a root out of dry ground." The objects of his appearance magnify the event exceedingly. As these are many, we hardly know where to begin in noticing the most important to do justice to His divine attributes. Man, through the magnitude, wisdom, and for knowledge of God, was made good, and for the purpose that *He* as his creator, shall receive honor and worship from him; and that man, on his part, should enjoy *Him* forever. But, alas! alas! Man fell through the deception of an opposite power then in existence. He forfeited his right to the *tree of life*,

and lost his divine image and near-relationship to his Maker. Death was written on his brow, corruption on his body, estrangement upon his soul, enmity on his mind, and eternal punishment on his existence. But God, who is rich in mercy and bountiful in love, interposed in behalf of poor fallen man, whose breath brought life and a living soul into his inanimate body, emanating from *Him* who is eternal. Hence the Triune God sends his Son, the second person of the Trinity. He willingly disrobed himself of his divine glory, left the enjoyment of his holy angels, the personal presence of his Father, assumed mortality, came down to this *mundane sphere*, the theatre of his sufferings, the scene of his trials, and the drama of his death. And for what? Surely to ransom fallible man. *O wondrous love!* Amazing condescension! Depth of mercy, exceeding greatness of sympathetic benevolence!

Amazing piety brought him down,
Redeeming love secures his crown;
In meekness he obedience wrought,
That raised him to the throne of God.

Great was the work of God in the creation of man, but greater in the redemption. And greatest it will be in the general restoration, when the *babe* of Bethlehem, the wonderful God-man Jesus Christ shall have put down all rule, subdued all authority unto himself, and shall have destroyed the last enemy, *death*, and then shall deliver *His kingdom* unto his Father, that God may be all in all. The wonderful appearance of Christ manifest in the flesh is an event highly important; because he was the only efficient sacrifice to atone for the sins of the world. He was selected and slain in the mind

of Jehovah before the foundation of the world. Yea, "through the determinate council and for knowledge of God," he was chosen as the *expiatory sacrifice* to fully atone Adam's sin transmitted to the children of men for four thousand years. Truly an event fraught with many important objects. The fulfillment of many prophecies was necessarily one grand design in order to establish the *Bible* as a truth and a revelation from God. They also vindicate God in his purposes, and fully demonstrate his veracity. Eve, the mother and progenitress of all the human race, looked for the fulfillment of this promise in her first-born Son, though she was dreadfully disappointed. Abraham, the father of all the faithful, saw his day, spiritually, and rejoiced in it. Patriarchs and pious Kings anticipated his coming with gladness, yet died without the sight. Generations born and died, and others succeeded them and also passed away without seeing their long expected *Messiah*. Holy men saw glorious visions of the beauty and blessings of the great Redeemer's Kingdom. Daniel was favored of the time of his advent. Micah with the place of his birth. But holy *Simeon*, who long waited for the consolation of Israel, in his old age was permitted to see the holy child in its infancy. O the old man's soul was filled with gladness, and his heart with overflowing joy. "Lord now lettest thou thy servant depart in peace,—for my eyes have seen thy *salvation*." O imagine his greatness! The excitement produced: Elizabeth's Son, the forerunner of Jesus, leaped with joy, being filled with

the Holy Ghost before he was born. The humble Shepherds, in the plains of Bethlehem, left their flocks to the mercy of the wild beasts to behold the wonderful sight. Angels winged their flight through the immensity of space to mingle in the joys of earth, praying, "Glory to God in the highest, upon earth *peace* and *good will* to men." Peculiar star, prognosticating his birth, drew wise men from the far off east, to worship the King of the Jews, and bring precious spices as presents in order to make him worship the more effectual. This noted event is the precursor of many noble objects already accomplished; but the most important are yet to come. The revelation of the will of God to man; the means of grace therein contained, the glad tidings of man's salvation, in which *life* and *immortality* is brought to *light*. The sufferings of the Son of God and the atonement through *His death*. The deliverance of the captives from the regions of the dead. The glorious and triumphant resurrection of his body from the grave, by which He secures man's resurrection and change from corruption to incorruption, and from mortal to immortality; whereby the grave is swallowed up in victory, and death has lost its sting.

In his prophetic office, He became the leader of his people, and the commander of all nations; in humility He exemplified the *way to heaven*; mercy, benevolence, goodness, forbearance, holiness, justice, submission; obedience and love to God and man characterizes his life, while tabernacling here in the flesh. In his high-priestly office, He ren-

dered a *vicarious* offering, became himself the *victim* for the expiation of guilt, *not his own*, but for the whole human family. He by his own blood entered into the (*sanctum sanctorum*) holiest of all once; into heaven itself to appear in the presence of God for" us—"He ascended up to heaven," led captivity captive and gave gifts to men. He is now sitting upon his meditatorial *throne at the right hand of God*, as a merciful, compassionate *High Priest*, an advocate in order to intercede for saints and sinners. But Oh! What is yet to be accomplished? Behold he shall come again, not as a babe rocked in a manger. No, no. But as a *mighty conqueror* in the power of his majesty; crowned as *King of Kings*, and *Lord of Lords*. The resurrection of the saints. The destruction of his enemies. The conversion of the Jews. The reign with the saints a thousand years here upon earth. The final destruction of the devil and his emissaries. The general resurrection and subsequent judgment. The casting of the wicked into the lake of fire, and the reception of the blessed into His *kingdom*; are things yet to be accomplished and truly worthy of a *God*. Hence we see *Him*, humble in his birth; derided in his humanity; rejected in his teaching; mocked in his sufferings; rejoiced in his death; denied in his resurrection; discredited in his ascension; opposed in his second coming; and finally, when he shall reign as King, in his royal camp and in the Holy City with his saints, will be surrounded by an army of enemies, "the number of whom is as the sands of the sea." Alas! alas! Fire shall fall

down from God out of heaven to devour them.

To sum up the whole matter, in reference to importance and magnitude and sublimacy of the Savior's advent into this world; we humbly acknowledge it to be inexpressible, and beyond human comprehension. Brethren and sisters, and all God-fearing friends, let us appreciate the exalted scene, and profit thereby in order that we may become fit subjects to reign with our exalted Savior in his everlasting *kingdom*. May God prepare us for that glorious reign, is the prayer of your weak servant. Amen, yea amen.

LEONARD FURRY.

New Enterprise, Pa.

For the Visitor.

Who is on the Lord's Side?

Let him come unto me. Ex. 32: 26.

While the children of Israel were journeying through the wilderness to the promised land, they met with many disappointments and oft-times reluctantly followed their pious leader. You remember one instance when this holy man Moses was requested to go up into the mountain to receive the tables of stone upon which were written the laws of God which should govern their worship, which would instruct them, that which is right and wrong in order that their worship might meet God's approbation. During this time of Moses' absence the Israelites murmured, and become very much dissatisfied. Moses their leader is gone and they exclaim "we wot not what has become of him." They desire some one person or object to go up before them; they gather together

this vast assembly of people and hold a consultation what to do, "we desire some one to go up before us." They conclude upon some idol, this in the absence of Moses shall now be their leader. They go to Aaron with language imperative, "Up, make us Gods, which shall go before us." This suggestion pleased Aaron, his heart is now becoming corrupt and readily complies with their idolatry. His language "Break off the golden ear-rings, which are in the ears of your wives, of your sons and of your daughters and bring them unto me." They readily comply to Aaron's wishes and he takes this vast amount of jewelry and makes a molten calf and fashions it with a graven tool, this then is their leader to go up before them to the promised land.

The people were pleased with their idol god, and when Aaron saw it, he built an altar before it and even issued a proclamation, "To-morrow is a feast to the Lord" On the morrow the people of Israel come and offered burnt offerings, &c. They ate, drank and made merriment. They were drugged, as it were, drunk on new wine. But, notwithstanding all this, the mighty God of Israel still reigns. He says unto Moses, "Get thee down; for thy people, which thou broughtest out of the land of Egypt have corrupted themselves." The Lord is angered thereby at their actions, "I have seen this people, and behold, it is a stiff necked people." The Lord sought to destroy them and would have consumed them had it not been for the interposition of Moses, who besought the Lord not to let his wrath wax hot against them, so the

Lord "Repented of the evil which he thought to do unto his people." Moses goes down from the mount and as he draws nigh unto the camp, he sees their idol and casts the tables of stone out of his hands; he enters the camp and takes the golden calf and burns it with fire and grinds it to powder, strews it on the waters for the children of Israel to drink as a punishment for their heinous' crimes. Aaron tries to justify himself before Moses for making this idol. He says the people demanded it, and beseeches Moses not to get wroth. Hear Moses as he stands in the gate of the camp, as the language of our text, "Who is on the Lord's side! let him come unto me." There is yet redemption for the people. The tribe of Levi come unto him and Moses says, "Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companions, and every man his neighbors," and the consequence was about three thousand men fell in that day. No neutral ground here for the Christian; if we are not on the Lord's side we are on the side of the enemy. There are but two sides to every question, in science or theology, an affirmative and a negative. Every thing has its opposite, light and darkness, cold and heat, sin and holiness, on the side of the Lord or the side of Satan. But two sides to all question, my christian friends. He that is not for me is against me says God, and "He that gathereth not with me streweth." We are either worshiping God or mammon. We

have either set up the Lord as the only being to whom we bestow our honor and worship, or we have set up some idol to whom we bow and worship at the shrine of its idolatry. "Who is on the Lord's side; let him come unto me." Oh my christian friends, were that question asked us to-day, how many Levis" would gather around the interrogator? We fear thousands would be left to be slain. If we are on the side of the Lord, we have certain rules laid down by Him by which we are to be governed, but if we have no code of laws to govern us, we can go to church, or stay home at will, can lead a life of infamy and crime, and the enemy of our souls is the better pleased. But stop my christian friends and those out feeding on the winds of sin. Remember the awful consequences. It is necessary then to inquire whether we are on the Lord's side or whether we have requested of Aaron an idol, and if an idol, the nature of the same. If we are truly on the side of the Lord, we are ready to engage in his worship, we do not forget the "assembling of ourselves together as the manner of some is," but we frequent the house of worship and there show by our actions that we are on the Lord's side. We are willing to show our religion in every day life, in our business and in our families around the domestic altar. If we are not truly on the Lord's side, we are neither cold nor hot, we want to occupy neutral grounds, have perhaps, some idol that we cling to that will cause us to absent ourselves from the house of God. Some make idols of their farms, their stock, their neighbors or their mer-

chants, either of which frequently cause them to stay away from the sanctuary of the Lord. Some Christian's think its too far to go to church, or too cold and blustering. Others do not wish to drive their team out in the mud or cold, as the case may be, or wish to go and talk with neighbors so and so, and thus absent themselves from church for months, and then when they *do* come, perhaps only to find fault with a less-erring brother or sister. Oh brethren let us divest ourselves of all those idols, fault-finding, backbiting, &c, and let us come before the Lord in His sanctuary with that humble boldness which should characterize every child of God. Let us still endeavor to put forth a greater effort on the side of the Lord, and worship Him in the beauties of holiness. For if we say we love the Lord, or that we are on the Lord's side, (and love the assembling of His Saints,) and then do not by our *actions* prove to those around us that we do love Him, they at once say the truth is not in us. How careful then my fellow Christian, ought we to live. Who is on the Lord's side? Let us appeal to the unconverted what or who is your idol that you daily worship? Can you not pause to consider to-day, and enquire on what side you are on? Can you not like one of old ask, "What must I do to be saved?" O come to God, there is yet a Moses who can make an atonement for our sins, and that God to whom ancient Moses appealed to, is now just as ready to to forgive the iniquity of your sin. Come, lay aside all those cherished idols and let us all journey together and

meet the Lord in that beautiful Canaan, the land of the blest. Let us put on the whole armor of God, that we may be able to stand, "Having our loins girt about with truth and having on the breast-plate of righteousness; and our feet shod with the preparation of the gospel of peace." Let us "be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let our requests be made known unto God," "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Let us put the sword of the Spirit by our side and slay sin on our right and on our left, that God's cause may be glorified and that sin might be overcome, that that peaceful time may soon come, when all shall know the Lord from the least to the greatest. When we shall be on the side of the Lord at his right hand eternally in the heavens.

S. T. BOSSELMAN.

Dunkirk, Ohio.

For the Visitor

THE SIGNS OF THE TIMES.

Signs are things or events which indicate something connected with them either then existing or to follow. There were signs given indicating the approach of the Messiah and others which manifested his presence. God always gives signs of coming judgments, to warn those who are exposed to them, so that they may find safety if they take heed to the warning. Those signs

are often events produced by causes which will finally eventuate in the judgment foreshadowed. The movement of Cyrus' army against Babylon was a predicted sign of the ending of the Babylonian Government, and legitimately resulted in its overthrow, so it was in the destruction of Jerusalem, the investment of the city by a Roman army was foretold by Christ as a sign of its destruction by which his church should be warned and find safety in fleeing to the mountains. That was done in a natural way, resulting in its complete overthrow. Thus will it be at the end of this world. Many of the predicted signs of its approach are events beyond the principles and causes which will continue and increase until they will rupture the earthly framework, producing general and complete revolution in every department of earthly matter—will be thrown into a chaotic state as before God first created the earth and will require a reconstruction, a new creation. Jesus expressed this principle in speaking of the effect that the last-day signs would have upon men when he says, "men's hearts failing them for fear and for looking after those things which are coming on the earth." These signs will cause men to fear that if they are increased or intensified, they will result in some terrible catastrophe to the earth; these signs result from causes disturbing the earth, manifesting insecurity of her foundations and destroying the equilibrium of her elements. Inspiration describes them thus: great earthquakes, famine, pestilences, fearful sights; the sea and the waves roaring a great whirlwind upon the

earth ; distress of nations with perplexity. The merchant people are cut down. Ye rich men weep and howl for your miseries that shall come upon you. Your riches are corrupted. Ye have heaped treasures for the last days, evil men and seducers shall wax worse, deceiving and being deceived. Traitors, heady high-minded, lovers of pleasures more than of God by swearing and lying and killing and stealing and committing adultery, they break out and blood toucheth blood. When they shall say peace and safety, then sudden destruction cometh upon them. There shall come in the last days scoffers walking after their own lusts and saying, where is the promise of his coming. A awful description of fearful times. Who can believe such a report ? Yet it is the record God has given of the last days. Then the prophetic account must be duplicated by the history of the last times. Have we come to such a state of things in our world. Yes, all things earthly are now in an excited perturbed condition, earthquakes have multiplied wonderfully within the last fifty years, manifesting a strain upon the face of our planet which threatens a universal wreck. The atmosphere is showing strange freaks of derangement. Storms of wind, hail, thunder and lightning rapidly following each other, sow death and destruction broadcast over the earth. Whirlwinds, tornadoes and cyclones show increasing atmosphere disturbance. Famines and pestilences are mowing down humanity as the armer mows down his grass. Fearful sights are often repeated in the heavens which terrify men who

have an eternal conviction of coming wrath. The sea waves roar foretold by the prophets and Jesus as God said, I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations. He is now sounding the warning note of hastening judgment throughout the world. The nations are also fearfully shaken by home and foreign jealousies. They cry peace but are making unprecedeted preparations for war. The Roman harlot has reached a position which cannot possibly be long maintained. She will evidently soon make a desperate effort to obtain lost political power when her future existence as a great power will depend on triumph or defeat. The blasphemous crescent power at Constantinople is suffering internal consumption and external leprosy. All understand that her fate is sealed and her end at hand. The Russian and German empires are the only great military powers which seem at present to have a strong hold on national existence. It is not a little remarkable that the prophecies point out those two nations as leading the van in the last terrible conflict. In that conflict the Roman and Mohammedan powers are to experience their final overthrow. It is a fact that Germany is now preparing to resist and destroy the Papal power at its anticipated rising, and that Russia is also preparing to administer the last fatal dose to the sick man and give him a celebrated burial among his sacred mountains. These circumstances with many more which we cannot now specify, are God's foretold signs of the speedy ending of this dispensation,

and the establishment of his everlasting kingdom. The strain upon every part, our world is being intensified every month and must soon culminate in a universal rupture of all earthly organization and association. O may the God of peace help both writer and reader to be prepared to meet it, for it is coming, coming speedily. I remain your brother in hope of eternal life.

S. T. II.

For the Gospel Visitor.

A PROMISE OF PRESERVATION.

BY D. B. MENTZER.

Solomon, the wise, wrote: "There shall no evil happen to the just." Is it so? How can this be!

We will consider.

Who are the just? They were the Godly, the righteous, in King Solomon's day; now, we say of such, they are the Christians, not in name only, but Christians indeed and in truth. One of the primitive writers says, "Let every one that nameth the name of Christ depart from iniquity." Then to be a Christian we are expected to depart from evil, and even the *appearance* of it. Brother, how do we stand in this matter? Sister, do you often think how great a matter it is to name the name of Christ? Remember, we have no license to sin under any circumstances.

There are many persons who are deceived. They think if they be only members of the church all is right. They are very careless in the duty of prayer, often, too often, unguarded in temptations, which

they yield to at will, when spoken to of a fault they rise with arguments of self-justification and practically ignore the duty of living and laboring to convert sinners around them, and to edify brethren and sisters in Christ. Let us remember how very important it is to bear that Holy Name before a perverse and gain-saying world. We profess to be just, righteous, Christ-like. Let us fill our profession. Let us come boldly up the valley of humiliation and gather fruit for Jesus. There can be no better employment. May the Master and Husbandman give us all an earnest to know Him aright AND answer His gracious bidding. We owe Him all possible honor, and if we yield not ourselves, "servants to obey" Him in all that duty requires, and that love should prompt, we dishonor Him, and this is not just. The just one, then, is a living, walking, loving, working servant and subject of the King of Saints. Are you afraid to work for Him? Do you fear any foe or any trial? "No evil shall happen the just." This was said long ago. It is the same to-day.

"The just" may have trials, but if there be evil in them, it can not harm. Grace becomes a principle of justice in us and keeps us from sin. We shall "not be tempted above that we are able" to withstand.

"Can you not smile at the face of your foe?" Yes, you can. Just look over there at the glory that transfigures the face of our Jesus, and then you can smile at an enraged world. "No evil shall befall you"—it will not be evil to you. Even martyrdom would not be evil to you, but rather the entrance through

which you could enter the Guest Chamber of your Lord and Master—"Your King."

Do you feel that you are in the path of duty? If not, get into it. If so, you feel no oppressive burden, for it is your blessed privilege to leave all consequences with God. Read Ps. 37: 5. Be not disheartened; what ever may happen you whether disappointments, persecution, crosses, poverty, sickness, or losses, "no evil" shall, no evil can happen thee. Your soul will be purer. It may be a refining fire for you, to prepare you for your home in heaven. "He shall deliver thee in six troubles; yea, in seven, there shall *no evil* touch thee, Job. 5: 19. SIN is the only evil to fear. Be diligent in your Father's business, faithful servant.

Waynesborough, Pa.

SUNSHINE FRIENDS.

BY JOHN CALVIN BRIGHT.

NUMBER 1.

Being at home by myself this beautiful Sabbath-day, and having read considerable in the Book of books, I thought perhaps it would not be amiss if I would lend my feeble ability for a while in trying to put in shape some thoughts for the readers of the VISITOR—and I essay the task.

How beautiful are the rays of sunshine on a cloudless day. By virtue of their power everything teems with life and beauty. How they sparkle on the water and refresh the fragrant flowers and green grass on a thousand hills by their warmth

and fulgence. So when every thing goes well with us—when dame but fickle fortune, throws her bright and cheering rays of prosperity on us, how many sympathetic friends we have, what friendly greetings, cheering words, pleasant looks, bright smiles, and flattering courtesies we receive from them. And their declarations of friendship are as firm as the pillars of the Eternal Throne, and as numerous as the sand on the sea-shore. But let us turn a leaf. When clouds overspread the sky we have no cheering sunshine. And when storms approach or when by the revolution of the earth on its axis in its orbit through space, the sun apparently sets in the west, and night is come, how cold and dark is it then? So when clouds of misfortune overspread us, when reproaches are rained on us, and when the dark cold night of adversity comes, where are those sympathetic theoretic friends *then*. In a safe distance at least. And their declarations of friendship are found as chaff in a fanning mill. And instead of "friendly greetings, cheering words," &c., we receive cool looks, dark frowns, unkind words, unpleasant remarks, scorn, contempt, and reproach, for "The dog is turned to his vomit again, and the sow that is washed to her wallowing in the mire." Read the above again dear reader and you will then understand what I mean by the title, "Sunshine Friends," if you do not already. And to show you their innate ugliness and naked deformity, we will take a peep or two behind the curtain and view them in their nude and natural state, void of their artificials.

1. Sunshine friends are flatterers.

Flattery is a trait that occupies a conspicuous position in the character of a sunshine friend. It is their stronghold—their strength. Coupling together what the wise man and others said in several passages we have, "They flatter with their tongue," but we should "Meddle not with him that flatters," for "A man that flattereth his neighbor, spreadeth a net unto his feet." Ps. 5: 9. Prov. 20: 19, 29, 5. And it is "With the flattery of her lips" that the debauchee leads her simple erring devotees to certain ruin. If any of the readers of the *Visitor* are given to flattery, let them memorize the language of Elihu to Job, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." Job. 32: 21, 22.

2. Sunshine friends are double minded. Exactly so. This is a fact—an undeniable truth. And how ingenious they are and how they will labor and bother their brains to be double-minded, and then sometimes only be rewarded by having their hypocrisy exposed. If they are in company where a certain idea is advanced, "certainly" they say, "It can be no other way." But if again they are in company where the opposite idea is advanced, they will coolly tell you that that opinion was held sacred in their family ever since the time of their grandfather. Bring them to writing on a disputed point and they will do their best to please both parties. (Though they generally lose the respect of both, before they get

through.) Firmness and stability are unknown to them. Unstability is just *another* name or rather their *right* name while "sunshine friend" is just a pleasant and clever nickname. *Have I drawn the picture too darkly: Have I over-stretched the matter:* Hear what inspiration says. "A double-minded man is unstable in all his ways." James 1: 8. A good text for this class to meditate on is "Purify your hearts ye double-minded." James 4: 8.

3. Sunshine friends are hypocrites of the deepest dye. "This is a hard saying: Who can hear it?" "He that has ears to hear," not only can hear it, but will not question the truthfulness of it, for it is already in part demonstrated by the preceding paragraphs. If you still doubt it, look at their professions, and then consider them in reality. They are often found under the clouds of religion, and with their words draw nigh unto the Lord while their hearts are far from him. Honor him with their lips, but in works deny him. They pay tithes of mint, anise, and cummin, but neglect the weightier matters of the law. And when storms of persecution arise, they desert the blood-stained banner of the cross and take refuge under the black flag of the enemy, because after the example of some of old "They love the praise of men more than the praise of God." We would all do well to consider well the awful woes that hang over this class. For instance read the twenty-third chapter of Matthew.

4. Sunshine friends are the green flies of society, and cause much of the putrefaction and *factions* that exist therein. We should thorough-

ly cleanse and purify ourselves and use the infectants of "Holiness of heart," and "Unfeigned love to the brethren" to keep this dangerous and noisome pest from our midst.

Dear reader, never, never be such a sunshine friend, for

"The poison of asps is under their lips."
 "Their throat is an open sepulcher."
 "With their mouths they have used deceit."
 And "Their damnation slumbereth not."

Dayton, Ohio, 1873.

(To be Continued.)

For the Visitor.

"The Power of God unto Salvation."

The power of the gospel for us is exhibited in the accepted sufficiency of the Lord Jesus. In his prevailing intercession for us, and in the crowning of the subjects of his redemption for his sake.

The law held us in bondage; this bondage the gospel has broken. It has provided for us a sacrifice, which can answer every claim of the law, and has given a new and glorious hope. "Hence God can exercise mercy to those whom the law condemned without setting aside in any degree the authority or sanctions of this law." Satan held us in captivity, from his power the gospel rescues. The Lord Jesus has destroyed him who had the power of death. The death of Jesus has been the instrument by which Satan's kingdom has been demolished, and the Savior's empire has been established. It is exhibited on earth in the providence which causes all things to promote the salvation of sinners. Continual progress of truth. Conquests over error. The gospel displays its power in the awakening

and conversion of sinners. The gospel comes to the penitent transgressor as a ministration of righteousness, as a word of reconciliation of peace. It opens the prison doors and bids the captive go free. The power of the gospel is life-giving power. It takes away the burden of guilt, it silences every accuser, it fills the believer with confidence of hope, and it forbids every weapon to prosper which is formed against him. The gospel displays its power in its progressive sanctification of those whom it converted to God. It is the only instrument of making men holy. In the gospel we behold, as in a glass, the glory of the Lord. It is the great instrument of keeping every child of God through faith unto salvation.

The word of God is the incorruptible seed. The word of God is represented as a vehicle in which the Holy Ghost travels in the soul. "Faith comes by hearing, hearing by the word." The gospel exhibits its power in the crowning of the Saints in glory. Permitted to stand before him, begotten through His word to the enjoyment of a lively hope and everlasting habitation, and permitted to live in the presence of the Lamb forever. The same power the gospel has to save, it has to destroy. It has an overwhelming force upon those who have despised its mercies; with a destructive weight it falls upon such to grind them to powder, to consign them over to everlasting ruin, and in chains of eternal darkness and death.

JOHN NICHOLSON.
 Shanesville, Ohio.

HEARING AND DOING.

Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended and the floods came and the winds blew and beat upon that house and it fell not, for it was founded upon a rock.

And every one that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand. And the rain descended and the floods came and the winds blew and beat upon that house and it fell, and great was the fall of it. Matt. 7: 24, 25, 26, 27.

My dearly beloved brethren and sisters, I will try and pen a few lines for the great and all important subject which is worthy of our deepest consideration. The language is so powerful that whilst I was reading it, many ideas came to my mind which almost forces me to write, notwithstanding I feel myself too unworthy to write, knowing I can not begin to do the subject justice. I feel my weakness in the sight of God, that I am but young in the ministry, knowing that it is my place to try and admonish and exhort my brethren and sisters of the danger that we are all exposed to and liable to be led away with strange doctrines which our land is full of.

In the first place we take this parable as our blessed Redeemer has spoken it, not to put any other meaning to it only what the Master intended it to represent. There are very often different meanings put to the Savior's words. He says, "Whosoever heareth these sayings of mine and doeth them." Here is a great distinction between the two. "And every one that heareth these sayings of mine and doeth them not." This distinction is exactly the same as that of St. James, "Be ye doers of the word and not hear-

ers only, deceiving your own selves." The contrast in this parable is not between grace and works but between merely hearing the word on the one hand and on the other believing it, receiving it, and taking it as the guide of life. This last is called doing the word. Let us look a little more closely at both ways. The man who is a hearer only, he hears the word but it makes no impression on his heart. He may hear it as often as he pleases, even take pleasure in hearing it, but he hears it only not so much as to learn from it. No wonder then that it makes no change in his heart or life—that he is the same man after hearing it as he was before he hears the word. Then he is done with it until he hears it again. Brethren and sisters, how is it with you? Be careful! here is danger! don't be deceived! God is not mocked! Be careful how you hear the word and how you receive it. Our Lord had many such hearers of the great multitudes that flocked to hear him from all parts of the country. Numbers were hearers only, and mere professors, crying Lord, Lord, but not doing the will of my Father which is in heaven. What is these sayings one may say. My dear unconverted friend, you can find them all through the Lord's gospel from Matthew to Revelation. But here is a peculiar force in the term rock and the foundation. Christ is the rock of our salvation. The believer's hope is built on him alone. Other foundation can no man lay than that is laid which is Jesus Christ. The doer of the word is not a man that makes a profession and pretends to be sincere on the Lord's day,

and in the week day try to cheat his neighbor or wrong his brother out of something. Christian means Christ-like ; you must be a Christian every day, for it is written, Man don't live by bread alone but by every word of God. We can't serve two Masters at once The Savior says, For we will hate the one and love the other or despise the one and hold to the other. Is this all ? No ! no ! The hearer and doer may make the same profession and bear in the eyes of me the same character, and as long as the day of trial does not come as the two houses both stood firm while fine weather lasted, and the one stood as firm as the other for a while, but as soon as the storms came, how was it then ? Then the difference appears. The hearer has no comfort laid up against the day of conflict. When afflictions visit him he has nowhere to go for relief. When persecutions arise he is not likely to stand. He is exposed to false doctrins. He is liable to be swept away because he has no foundation only a sandy one. The doer of the word is quite different. He knows where to seek for help when persecutions and difficulties come. To him to live is Christ, and to die is everlasting life beyond this vale of tears. Oh dear brethren and sisters, be careful and see to this matter at once. See if you are built on that spiritual rock that will stand for ever and ever. May God help you to know that there is a greater storm coming, for every man's work shall be made manifest, for the day shall declare it, because it shall be tried by fire. And the fire shall try every man's work of what sort it is. This has reference

to the great day, the last day, when the Lord shall be revealed from heaven with his mighty angels, taking vengeance on them that fear not God nor regard not the gospel of our Lord Jesus Christ. Brethren and sisters, let us be careful and examine ourselves to see where we are standing. Have we built our spiritual house upon the sand or on the rock that will stand the storms and persecutions. And if we are in Christ we are new creatures. Old things are passed away ; behold all things are become new. We find the Savior saying, Why call me Lord, Lord, and do not the things which I say. If we listen to man and take man's way like thousands of professing men and women do in this our day, we will be like the foolish builder that has no foundation, and when the day of trial comes we will have to take up our abode in an awful place of woe where unrepenting sinners go. Now brethren and sisters, once more I appeal to you, may God help you to see to this matter before it is too late. Don't stay at home because you feel a little lazy and tired. This is no excuse. Sometimes you think the weather is too bad to go, or some one of your favorite preachers won't be there. Away with such excuses. Go and take all with you you can think of. Jesus' poor unworthy servants must go, rain or shine, hot or cold, and it is not very pleasant to preach to benches or an empty house.

Now I will leave the subject and may God help you to come to the Lord's house and exhort one another, and so much the more as ye see the day approaching. But the day

of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

Oh what a terrible thing it is to see so many that profess to be followers of that meek and loly lamb of God, and will not obey his words. What are they doing or who are they following? I fear their way is dark and leads to ruin, and even men who profess to preach the gospel, they will say and even have said, that Christ was not our example. May God have mercy on such false teachers and show them the error of their ways.

Now may the God of Heaven bless you and lead you into all truth, is the prayer of your unworthy brother.

S. A. SISLER

For the Visitor.

PREACHING ON STANDS.

Dear brethren in the Lord. Out of a heart of love to God and man I take my pen in hand to answer an article written in the *Companion* on the stand question, rather intimating that the grieved might be grieved until they showed some authority from God's law. This we will endeavor to do in the fear of God and in love and christian spirit. But before I undertake the subject I can truly say that I don't approve of controversy in such matters. Neither do I reply out of any ill-feeling to my beloved brother which I re-

spect very highly, and truly feel sorry that we differ in this matter. And I do hope my dear brother will bear with me in taking as firm a stand as he did and receive it as he gave it through a different view of the subject under consideration. I sincerely believe in a separate people from the world in all things, not only in apparel, but in all our deportments in life. And I also believe that our beloved brotherhood would stand better and more pleasing in the sight of heaven at the present day, if they had never went on stands to preach and showed to the world that we wished to be a separate people in all things. O what a light and shade it would have thrown over our anti-christians. Dear brethren, there must be something to influence us before we will love to stand elevated above our hearers. Whether it is a meek or an exalted Spirit, I will leave to my readers to decide. Going on stands to preach is the very root of all our stands in our meeting-houses, but some contend there is some advantage to the speaker to stand above his hearers, and is much easier to speak. I can truly say I have never learned any difference, and I have always preferred standing down when I had my privilege and the place. But right here is a point to be considered. And the cause. Why I should like to see union in this. I discover that our dear brethren that do not wish to go up will be laughed at and mocked, by those, our dear brethren, that love to be elevated. And we should all try and make ourselves as useful as possible. I have seen where some went up and some staid down,

and all felt bad and don't doubt in the least, all the meeting. Hero I will propose the question. How can we be the most useful to God and the community? This my dear readers may decide for themselves. My dear brother seems to think that going up was not calculated to cause preachers to become proud, that it was the position they hold in the church. This may be the case with some, but we know that the enemy always sight us up, and the Savior down. You know he told Zacchous to come down. I fear if he were here he would find many Zaccheus' to call down. Dear brethren, do bear with my plain remarks, because I do see that some of our ministers are fast changing in apparel as well as many other things, and some of them cannot be know any more from the world. How can we expect the members plain and transformed when the minister shows no transformation. Now for the law and testimony. As my dear brother seems to think that the ground should clear himself by the law, and until this was done the grieved might remain grieved, &c., some seem to think there is neither precept either in letter or Spirit, and generally bring up King Solomon and Ezra, and Paul, and Christ in the ship, and on the mountain. In my view these are weak testimonies to prove going on stands to preach; we will in our weakness investigate this by the law of God, and as my brethren go to the ancient law, the Bible, they will also allow me the same privilege, although we think for the church of God there is sufficient testimony for us to keep down. In the first place God commanded

Moses not to build an altar of hewed stone, or neither to go up thereon by steps, &c. Ex. 20 chapter.

In the next place I will sight the reader to the 2 Kings 22 chapter. And Hilkiah the high priest said unto Shaphan, the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan and he read it, 23 chapter 2 verse. And the King gathered the men of Judah and Jerusalem priests, and all men both small and great. And why so? Why to hear the law. And he read in their ears all the words of the book of the covenant which was found in the house of the Lord, and stood by a pillar and made a covenant before the Lord to keep his commandments and testimonies with all their heart and soul, and to perform the words of the covenant. And all the people stood to the covenant, &c. Now King Josiah begins to pray; Judah and Jerusalem according to law or covenant, and removes the high places that were before Ashtoreth, the abominations of the Zidonians, &c. These testimonies we cite our readers to show what became of King Solomon when his strange wives drawed away his heart to worshiping of idols on high places. Here we see at once the danger in high worshiping, &c. Now we will call your attention to the 34 chapter of Chronicles. Read for yourselves. We dare not quote verses for brevity sake. Josiah was eight years old when he began to reign in Jerusalem. And he did that which was right in the sight of the Lord and walked in the way of David, his Father, and declined neither to the right hand nor to the left. And in

the twelfth year of his reign he began to purge Israel, Judah and Jerusalem from the high places, and the groves, and the carved images, &c. After purging Israel from their idolatry which was carried on on high places, he restored the true worship of God and kept their solemn passover, and truly a great passover did Josiah keep to the Lord his God. My dear brother also brings up Ezra's scaffold as a testimony for going up on high stands to preach and says, Some brethren say he learned this idea of stands in Babylon. Stranger, says he, That those brethren did not perceive that he might have learned it by the law. I say strange, indeed, that Ezra did not know how Josiah tore them down when he and all the people agreed to stand to the covenant and to execute the law, and it truly is evident the law required him thus to do. It is true Solomon prayed for his stand which he made, and was heard, but God gave a promise upon conditions, in case he and his people would walk humble and seek my face, and if thou wilt walk before me as David, thy Father, and do and observe all my commands and precepts, then will I establish the throne of thy kingdom. But we discover that he disobeyed the command and built high places for the god's of his strange wives, which they worshiped contrary to God's will, and for this cause the Lord was angry with him and threatened to remove the kingdom from him, &c. Here, my dear brethren, take heed that we be not defiled with the strange women, and that we do not suffer ourselves to be drawn away from the good old way.

Don't we hear it said our stand is only three steps high and plain, when we see it is richly adorned with tassels, &c. Let this suffice for Solomon. A few remarks about Ezra's scaffold which still claim he must have learned in Babylon. In my view he could not have learned it from the law which required them to be destroyed, in order to restore the true worship of God. Dear brethren, I fear Ezra learned the idea of stands from Babel, where I fear it is learned in our day. We certainly did not learn it from our ancient brethren. Then we must have learned it some where else. My brother seems to think that there is precedent testimony enough to have stands. Dear brethren, I confess I am too ignorant to find it if there is any. I will also give a few testimonies from the new covenant. Rom. 12th chapter. Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. And also same chapter. Mind not high things, but condescend to men of low estate. And 2d Corinthians 6th chapter 17th and 18th verses: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. And the Savior says, He that exalteth himself shall be abased, and he that humbleth himself shall be exalted. These testimonies may suffice; if they are not sufficient advice to keep down in the valley of humility, and be a separate people

from the world in all things, more, also, won't do. The Savior also was mentioned in the high preaching to the people. We don't suppose he was elevated above his comrades in the ship, neither was he on a elevated stand. Paul also was brought up as testimony, but I don't know what was meant unless being on Mars hill, or on the stars. I hope we will all agree, or should at least, that he was apprehended and taken to Mars hill for trial. Mars hill is the place where the Athenians, high court was held, and some seem to think there were many temples there, and Paul went up there to preach. If it were so the word tells us that he was taken and did not voluntarily go up, neither on the stairs. His counsels are always to keep down in humility, &c.

Now we will leave the subject for the serious consideration of the reader, and take the counsel given by the brother and go our way forth by the footsteps of the flock, and feed the kids beside the Shepherds tents. We will still try and feed our flock, and we will still try and pasture them in the low valley, because the low valleys have the richest pasture, and while we feed them there they increase. Last year we had a good increase, and this year so far also.

S. GARBER.

New Lebanon, O.

[Companion please copy.]

For the Gospel Visitor.

**THE KINGDOM OF HEAVEN AT
HAND.**

The following lines are an answer to a question, asked by an adventist, on

the kingdom of Christ being set up on this earth.

As we should always be ready to give an answer to those who ask of us, 1 Peter 3: 15, I therefore resolved to give an answer on the subject above stated, to those who asked of us by a private letter. It was the least of my intention of writing for the GOSPEL VISITOR, but by the advice of some of my brethren I have concluded to have it published in the G. V., hoping that some abler pens than mine may give the subject a candid and serious investigation.

In those days came John the Baptist preaching in the wilderness of Judea, saying, repent ye, for the Kingdom of Heaven is at hand. Matt. 3: 12.

From the above and other Scriptures I propose to answer the question you asked in your kind letter you wrote to me concerning the kingdom of Christ being set up here upon earth. From the words of John, the forerunner of Christ, whose mission it was to preach to the people, and declare the glad tidings of salvation to a lost and ruined world: he used the above words and preached to the people in the wilderness of Judea the doctrine of repentance, saying unto them that they should repent, for the kingdom of Heaven is at hand. And when we turn to Matthew the 4th chapter and 17th verse, we find in the very beginning of the Savior's preaching that he uses the same words, repent, for the kingdom of Heaven is at hand. Again, Matthew 10th chapter and 7th verse, we read, after the Savior had finished his sermon on the Mount and chosen his twelve apostles and sent them out to preach, Christ commanded them to preach, saying, the kingdom of Heaven is at hand.

We also read Matthew the 4th chap-

ter and 23d verse, that Jesus went about all Galilee, teaching in their Synagogues and preaching the gospel of the kingdom and healing all manner of sickness, etc. Now we understand Jesus to mean by the words, gospel of the kingdom, the doctrine of the kingdom, or teaching his disciples the laws and ordinances of his kingdom. The point which we wish briefly to make is to show the introduction of his kingdom into the world, which is plainly demonstrated in the above Scripture. The Savior taught the people the laws and ordinances of his kingdom by preaching the gospel of his kingdom. These laws and ordinances now stand upon record for us to accept or reject. If we accept and obey from the heart that form of doctrine, being regenerated and born again of water and of the Spirit, John 3: 5, we have set to our seal that God is true, verse 33. Having come out from the kingdom of Satan and the world and become members of the church or kingdom of Christ here upon earth, we then become adopted heirs of his (Christ's) kingdom, and he (Christ) is our king and reigns over us by his word and Spirit. He is seated at the right hand of God making intercession for us. Hence we can see that the Savior while here upon earth set up a kingdom in the hearts of his believers, which he makes very plain in the following parable where he says: For the kingdom of Heaven is as a man traveling into a far country who called his own servants and delivered unto them his goods, and unto one he gave five talents, to another two, &c., and straitway took his journey. Matt. 25: 4, 15. We understand that when Christ was here upon earth he delivered unto every one of his servants their talents and says in another Scripture, Occupy until I come.

When the Savior was here upon earth he was crucified and died to redeem the world from sin and arose again for our justification, and after forty days, ascended to Heaven, that is, took a far journey. But let us read on to the 19th verse of the same chapter. There he says, after a long time the Lord of those servants cometh and reconeth with them. Just so it will be. Christ is now on his journey and will return.

But to further prove that Christ set up his kingdom when he was here upon earth, we will call your attention to the 2d chapter and 44th verse of the Book of Daniel, where he says: In the days of those kings shall the God of Heaven set a kingdom, &c. We understand those kings referred to by Daniel were those kings of Babylon, extending from Nebuchadnezar to Darius, who took the kingdom and gave it to the Medes and Persians, Dan. 5: 28, and extended on down to the Cesar who reigned over the Roman Empire when Christ was here upon earth. By taking a view of the subject from this standpoint we can clearly see the fulfillment of Daniel's prophecy, that yet in the days of these kings Christ came into the world and set up his kingdom, not a temporal kingdom, but a spiritual kingdom, the throne of which is in the hearts of his believers, where Christ reigns by his Holy Spirit. 1 Cor. 6: 19; Luke 17: But now the objector may say, how can there be a kingdom set up in the hearts of men. Well let us consider what constitutes a kingdom. To constitute a kingdom we must necessarily have five ingredients which are as follows: 1, subjects; 2, a king; 3, dominion; 4, law; 5, executive power. Now, first, the believers in Christ are his subjects; second, Christ is our king; third, the souls of his subjects are his dominion;

fourth, the New Testament is the law; and fifth, the conscience when wrought upon by the Holy Spirit of God, is the executive power to enforce that law, or to prompt us to act out obedience to the requirements of that law by practical life.

We will now notice the words of the Savior Matthew the 6th chapter commencing at the 25th verse. Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink, nor yet what your body shall put on. Is not the life more than meet and the body than raiment? In the 23d verse of the same chapter the Savior says: But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Now let us consider if Christ has no kingdom on earth. Now, nor never has had, nor will not have until after the second advent of Christ, what sense could we make of the words of the Savior above quoted, only that they plainly prove that we shall first seek the kingdom of God and his righteousness, or that we shall make it the first business of our lives to embrace the Christian religion and get in possession of the kingdom and walk in the light thrown off, or as the apostle says, that ye would walk worthy of God who has called you unto his kingdom and glory. 1 Thess. 2: 12.

Now the question arises what do we understand by the words of Christ himself, John the Baptist, and the apostles, where they all use the words, the kingdom of Heaven is at hand? Understand the words *at hand* to signify something in our reach or that we can attain unto or get in possession of. Hence we can not see how we can reconcile the above Scriptures with the doctrine of no kingdom on earth during the long space of

time from the days of the Savior on earth until he will come again which has now been over eighteen hundred years ago. For the Savior could certainly not have spoken as he did with any degree of propriety, if so be that he established no kingdom on earth when he was here. But the Scripture is plain on the subject that Christ and the apostles labored to impress the idea into the minds of the people of the doctrine of the kingdom of Heaven being at hand. Now we will give a few thoughts of the full development of the kingdom of Christ, then hasten to a close. That Christ established a kingdom upon earth is beyond a doubt. All that remains for us to consider at present is the full glory of his kingdom. But the apostle says that eye has not seen, ear has not heard, neither has it entered into the heart of man the things that God has prepared for them that love him. It is plainly taught in the Scriptures above cited and many others to which we might refer, that Christ set up his kingdom upon earth, and we may be the recipients of it as we read in Hebrew the 12th chapter and 28th verse. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

That Christ will come again into this world is certain, and he will not come again to suffer on the cross, but in his full glory, and when we look forward with an eye of faith to that great day of revelation and see Christ coming in the clouds of Heaven with power and great glory accompanied with the angelic hosts of Heaven, all clothed in white robes and shining garments. For we read in Revelations that every eye shall see him. They which have pierced him shall see him, and all kindred shall wail

because of him. Even so. Amen. We can only now look at these things as it were through a glass darkly, but when the great mysteries of God shall be revealed, and when the time will come that Christ shall be revealed from Heaven with his mighty angels taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ which full revelation will be fully made after the first resurrection of the dead, when Christ shall have delivered up the kingdom to God, even the Father, when he shall put down all rule and all authority and power. 1 Cor. 15: 24. And when all things shall be subdued unto him then shall the Son also be subject unto him that put all things under him, that God may be all and in all. 28th verse.

Hence when this great event is done and he shall have separated the wicked from the righteous, and have set the righteous on his right hand and the wicked are banished from the presence of the Lord, and have heard the awful sentence, Depart into everlasting fire prepared for the devil and his angels, then we who were subjects of his kingdom here upon earth shall no doubt with astonishment behold the greatness of his kingdom, walking in the enjoyment thereof. The time is then come that God shall wipe away all tears from our eyes, walking the golden streets of the New Jerusalem, which John saw descending out of Heaven from God, adorned as a bride for her husband, having her light likened unto a stone most precious, even the jasper stone, clear as a crystal.

HENRY GARBER.

“In the early years of manhood
Ruthless ambition destroyeth thee.”

For the Gospel Visitor.

The Will of God.

Who will have all men to be saved, and come unto the knowledge of the truth. 1 Tim. 2: 4.

We cannot suppose God to have desires and wishes as men have, any more than we can suppose he has passions. Yet, in the language of accommodation, all these are ascribed to him. All words are used to convey thoughts to the mind; but we must not suppose words applied to the deity, which ascribe affections, desires and passions to him, are to be understood in the same sense, and same force, thy would be if applied to men. The *will of God* is used in Scripture. 1st. To denote his divine energy in the government of the physical universe. 2d. To denote his irresistible control over the moral intellectual world. 3d. To denote the moral principles, which he has established and enjoined upon the intelligent universe, as the rule of action among accountable beings. 4th. To denote the principles of that system, by which men are redeemed, sanctified and saved. These are the things signified by the will of God in the Scriptures. And it is by attention to any passage, containing the term and its content, and the general voice of Scripture on the same subject, that we are to determine in which of these meanings it is used. And it will be perceived that none of these meanings imply a desire or wish: not a possibility of disappointment on his part, whatever the event may be. Whenever the will of God is used in either the first or second sense, the meaning is that the thing takes place, or will take place accordingly. But the will of God in the third or fourth sense, does not imply that the thing necessarily takes place, as will take place accordingly. We will refer to some passages to illus-

trate our meaning and application. "Yea, before the day I am he: and there is none that can deliver out of my hand. I will work, and who shall let it." Isa. 43: 13. "Thou wilt say then unto me, why doth he yet find fault; for who hath resisted his will." Rom. 9: 19. "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1: 11. The term is used in the above passages in the first or second sense. But in the following passages, it is used in the third or fourth. "For whosoever shall do the will of God the same is my brother and my sister, and mother." Mark. 3: 39. "Teach me to do thy will, for thou art my God." Thy kingdom come thy will be done in earth as it is in heaven." Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Also see John 9: 13. 1st Peter 4: 2. 1 John 2: 17. Many similar passages might be quoted, but these are enough to show, that the Scriptures often speak of the moral principles enjoined on us, and the principles by which we are to be saved, as being the will of God; and at the same time clearly intimating, that these principles may, or may not, go into operation and success, as we yield to or reject them. All the commands of God are held forth as his will; yet we cannot suppose that all his commands are always obeyed. And the whole language of Scripture holds forth these principles of the gospel, by which men are to be saved, as a will or design of God accompanied with all the necessary means on his part, but which may not result in our salvation, as we shall embrace or reject them. Thus, "the Lord is not slack concerning his promise, as

some men count slackness; but is long suffering to us ward, not willing that any should perish, but that all should come to repentance." This places the will of God for the principles by which we are to be saved, if saved at all; yet we may perish for all that; for we do not all come to repentance. "For God so loved the world that he gave his only son, that whosoever believeth in him should not perish, but have everlasting life." This text reads as if God designed the gift of his son for all men, on condition that they should embrace him and obey the gospel. "For I have no pleasure in the death of him, that dieth, saith the Lord God; wherefore turn yourselves and live ye." Here God is represented as regretting the necessity that some must die for their sins: and that they will not repent and live. But it is the language of accommodation which is designed to teach us that the principles upon which salvation is offered us, are that all obstacles are removed on the part of God; so that we may be saved, if we obey the gospel." If that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." Jer. 18: 8. Although this passage represents God to repent of what he intended to do; it simply means, that such are the principles of his government, that if the wicked turn from their wickedness, they shall not suffer the evils that otherwise would fall upon them. It is the language of accommodation, but not the language of philosophy. Such language is common in the Bible, and easily distinguished where people wish to be candid. Such language is used among us. We say the sun rises; when we mean the earth turns, so as to make the sun appear to rise, &c. When the apostle tells us

it is the will of God that all men should be saved, we should candidly examine to know whether he means by it that divine energy and irresistible control which never can be thwarted; or only that benevolence and grace, which offers salvation to all that want it; and which requires, that all men "come now to the knowledge of the truth," that all men pray without wrath and doubting that all men everywhere rejoice—that all men love Him and obey his commandments, &c. All this does not take place, though it is represented to be the will of God: because it is something which depends upon the free and uncontrolled volitions of men. In this sense we are to understand all those passages which represent God to will the salvation of all. Because, 1st. The Scriptures generally speak as if all men would not be saved; and if it depended on submission and obedience; and in some places, they plainly teach a partial salvation.

In this sense we seriously think the apostle intended to be understood, and was understood at the time, in Eph. 1: 9, 10; Col. 1: 19; Phil. ii. 10, 11; Heb. ii. 14.

In looking over the above, we will perceive that it represents God to make a fair offer of heaven to men and to suspend its blessings upon the conditions of acceptance and a good life. It will be seen that this is exactly such a system as this poor world needs, frail and erring as it is, and surrounded with besetments and temptations as it is; where so much folly, corruption and crime abound. That it gives to virtue its highest hopes and greatest encouragement. That it strengthens our good resolutions and cherishes our good affections with all that can charm delight, or interest the human heart; while it throws the strongest possible guard

around us. It warns us against sin, by all that is solemn in death, awful in judgment, or tremendous in the retrIBUTions of another world. Yet some may say this system is partial, inasmuch as it does not give the heathen an equal chance to accept of proffered mercy; as the Bible has never been given them. But the Bible does not clearly teach us upon what principles the brethren are to be judged, saved, or lost. The Bible unfolds the principles by which those who have an opportunity to read it, are to be judged. The Bible however teaches us that they who have not the law, are judged without law; being a law unto themselves.

The gospel everywhere represents salvation as free to all—and ready for all. Let us come to a knowledge of the truth. Again, "whosoever believeth on him should not perish but have everlasting life; that he might gather together in one, all mankind in Christ." That is, such was the fullness, the freeness, the extensiveness of the system, and the principles and terms of salvation, that all men might be gathered together in Christ. I will give unto him that is athirst of the fountain of the water of life freely. Rev. 21: 6.

JOHN NICHOLSON.

Shanesville, Ohio.

Correspondence.

NEVADA, VERNON, Co., }
MISSOURI. }

Dear Editor; In as much as you have renewed your solicitations for church news, I thought I would give a short history of our little church and also our country. We moved here in the fall of 1868, found two members in

the county, and no speaker nearer than forty miles. We were organized in 1870 by Elders John Harshey, S. S. Mohler and Jacob Ulry, by electing one Minister and two Deacons. We now number about thirty members, with two speakers and four deacons. We have appointments for preaching every Sunday which are generally well attended when the weather is favorable, and we can truly say the harvest is great, and the laborers few. And when we look back to old Virginia, Ohio and Illinois, where we have formerly lived, and view the long list of ministers behind the table, we can not but renew the Macedonian call, come over and help us, for we cannot but conclude that many are burying their talent, to a great extent, and can not feel justified when we take into consideration the declaration of our blessed Savior when he estimates the soul to be of more value than the whole world. Then, dear brethren, let us be up and doing while it is called to-day, for the night cometh wherein no man can work, if God has called us into his vine-yard to labor, he will come again and will reckon with us. Let us then look to ourselves that we receive a full reward. Perhaps some of our dear brethren in the East may excuse themselves by saying, there are enough older and more experienced brethren that can occupy the time to better advantage than they can. To all such we would say come West, there is plenty of room yet in the scores of little infant churches in the West where you would be greeted with joy, where you might make yourself useful in proclaiming the everlasting gospel to the starving thousands of the sin polluted sons and daughters of Adam's family. Remember the consoling promise to these that turn many from darkness to light, that they shall

shine as the stars in the firmament of Heaven. Paul says I have fought the good fight; I have kept the faith; henceforth there is laid up for me a crown of life, which the righteous judge will give to me in that day, and to all that love his appearing. He has made it obligatory upon his ministers to go and teach the nation. Now if we are not faithful to our charge, how can we love his appearing. But if we are daily engaged in the work of the Master, daily dealing out the bread of life to the hungry starving souls who are feeding on husks and air, we can then look forward with a happy anticipation to that glorious time when he will come the second time without sin unto salvation, being thus employed, we can truly pray, thy kingdom come. In addition we would further say to those that are without employment, and especially those without homes of their own, come to south-west Missouri. Come and view our beautiful prairies, our magnificent groves of timber skirting for miles, our numerous streams which traverse our great State. Our coal banks are almost inexhaustible. Also mineral of various kinds, and soil of almost endless variety. We have lime-stone, free-stone, slate and many other soils. Taking the country upon the whole, it is as well adapted to the growth of all the different cereals grown in the Eastern, Western, and Northern States, as any country I have yet seen, and for fruit it excels, as apples and peaches, both grow to full perfection here. And one thing in connection with the fruit business here is worthy of note, and that is the prospect for always having a fruit market, as we have only about a days run South to the end of the apple line and about the same distance North to the end of the peach line, and with our system of rail-

roads now finished and under contract, will give us an outlet every way; and taking every thing into consideration, our cheap prairie lands at from six to ten dollars per acre and timber eight to twenty dollars, and our mild climate and short winters, we think there is no place that brethren could do better than here in Vernon County. We have had no snow and but little frost up to this time.

There is the greatest chance at the present time for a colony of brethren to settle in this county of any place I know of in the State, as there is large tracts held by speculators that is now thrown upon the market at reduced pricess, much of it convenient to timber. There are also many improved farms offered at reduced rates in consequence of the financial crises that is upon us. If men could sell East we think there never was a time that they could make a change that would prove more advantages that at the present. Come right along. We need good farmers, we need good exemplary Christians to preach the doctrine both by precept and by example, for we think this the most successful mode of carrying on the missionary cause. The brethren have now succeeded in planting the standard of truth in nearly every State from the Atlantic to the Pacific, and the prayer of every devoted Christian is that they may hold the grounds already proclaimed from the enemy, and by the help and grace of God, may still go on conquering and to conquer until the Master comes. The conquest has ever been westward. We come to the conclusion sometimes that the church is doing but little, but when we cast an eye of faith away back yonder and see those eight souls standing on the banks of the river Yedar in Germany, there covenanting with each

other and Almighty God to live up to all the sacred oracles of his holy gospel only 165 years ago, and that from that little band of brothers and sisters the good news has not only reached the new world, but its extreme western border. Let us gird on the whole armor of God, that we may be able to stand against the wills of the devil, and come off more than conqueror's through him that loved us.

Now dear brethren I have written much more than I intended when I combered, but my mind run and I let my pen run with it. If you think it worthy a place in your valuable paper, insert it, if not, drop it in the waste box.

SAMUEL CLICK.

GREELY, WELD CO., COLORADO, }
November 14th, 1873. }

Brother Henry: I will inform the readers of the VISITOR, I with my family, left Western Virginia October 20th, came via Cincinnati, St. Louis and Omaha and Cheyenne to this place, arriving here all well and safe the 26th of October. The blessings and mercies of God attended us on our journey. Our post office address will be as above until further notice. So far we are all well pleased with this Territory. Ever since our arrival we have had beautiful and pleasant weather—but very little wind. There are still some fine lands to preempt or homestead on the South Platt River, along which a railroad is now being constructed—will be in running order, it is said, in the spring.

Truly yours in Christian love,

J. S. FLORY.

VALEDICTORY.

This number will complete the XXIII Volume of the GOSPEL VISITOR. And this volume will close the GOSPEL VISITOR in its present form. It will hereafter be united to the CHRISTIAN FAMILY COMPANION and published weekly. Different circumstances have operated together to produce this change. Twenty-three years ago brother Henry Kurtz, feeling his inability owing to his infirmities, to travel and perform the labors in the ministry as he had been doing, and still being desirous of tendering himself useful to the church, conceived the idea of a periodical for the defense and spread of the truth. The GOSPEL VISITOR was then started by him. The difficulties and discouragements he met with in commencing his enterprise, were many. His patrons were few, and many of the brethren doubting the propriety of the work, not only withheld their support, but discouraged the undertaking. But by patience and perseverance he overcame the obstacles in his way, obtained the confidence of the brethren, and established a monthly periodical, which we have reason to believe has done good service in promoting the cause of Christian truth.

For seventeen years we have been connected with the GOSPEL VISITOR. About nine years of this time we assisted brother Henry Kurtz in conducting the paper, and for about eight years brother H. J. Kurtz and ourself have been conducting it. Though we have had our share of trials and perplexities consequent upon a business having to do with persons of such a variety of tastes and opinion, nevertheless our relation to the press, and our connection with our readers through it, have upon the whole, been pleasant. And the thought of dissolving our relation with our coadjutors

with whom we have long and with much harmony labored, is not a pleasant one. And did we entertain the thought that our communication with the readers of the GOSPEL VISITOR would close with the termination of this paper as a distinct periodical, this thought would also be unpleasant to us. This, however, we hope will not be the case, as we trust we shall have more frequent communication with them than ever, through the weekly issue of the paper we shall hereafter publish.

We have already intimated that a change in the publication of the GOSPEL VISITOR seemed to be called for. Though its beginning was small, it reached in its most prosperous days, a fair circulation, and its proceeds were remunerative to its publishers. But in the multiplication of periodicals among us, and especially in introducing weekly papers, as church papers, there was a loss of subscribers to the GOSPEL VISITOR, and the propriety of diminishing its expenses, and the number of those of us who depended upon its proceeds for support, became a matter of serious consideration.

Again: In the multiplication of our periodicals there was an increase demand for contributions to their pages, and our present literary attainments as a people are such, that a concentration of our writing talents upon a less number of periodicals will render them more useful.

The foregoing considerations with others that might be stated, have brought us to the conclusion, as circumstances have favored it, to unite the GOSPEL VISITOR with the CHRISTIAN FAMILY COMPANION, we having purchased the latter and also Br. Kurtz's interest in the former. We hope the arrangement we have made in regard to

the change in the GOSPEL VISITOR, will meet the hearty approbation of its friends and patrons. We are the more encouraged to indulge in this hope, knowing that it has long been the wish of many of the friends of the GOSPEL VISITOR to have it issued weekly. Under the new arrangement we have made for publishing the two papers together as one, under the title of the CHRISTIAN FAMILY COMPANION AND GOSPEL VISITOR, our old subscribers can have a weekly paper containing a large amount of reading matter for a trifle more than they have been paying for the GOSPEL VISITOR.

In conclusion we would say to our readers, that we trust they shall have no occasion to regret the union of the GOSPEL VISITOR with its coadjutor, as its facilities for usefulness both in the church and in the world we think will thereby be increased and its work of promoting the cause of Gospel Christianity continued.

We thank the friends of the GOSPEL VISITOR for their patronage, sympathy, and help, and kindly request a continuation of the same. To God we commend our readers and work, hoping we may also so prosecute our work that we shall rest together in the home of the blessed, when our labors are done.

J. Q

AN APPEAL.

We wish to call the special attention of the readers of the GOSPEL VISITOR, to the publication of the *Christian Family Companion and Gospel Visitor*. This paper we shall hereafter edit and publish. It will be the union of the two papers heretofore published separately. The union of the two will increase the facilities of both for use-

fulness. We expect to have the contributions of those that have written for both papers. And by combining the labors of the correspondents of the two, we hope to be able to present to our readers a good supply of reading matter, comprising a variety that will meet their wants. Much of our own time and attention will be given to our work. With the means we hope to have at our command, and the blessing of God upon our labors, we hope to give to the church and to the public a work worthy of their patronage.

The object of the *Christian Family Companion and Gospel Visitor*—will be the promotion of a pure Christianity. In this age of much false charity, of questionable liberality, of all shades of religious opinions, of semi scepticism, of cold formalism, and of disgusting pride and extravagance in the nominal christian church, every available help, which warns when there is danger, that instructs upon points upon which more light is needed, and that gives comfort to the desponding, should be laid hold of by all who wish to avoid error, and come to a full knowledge of the “truth as it is in Jesus.” Such a help our paper aspires to be, and such we trust, all who labor for it, will use their utmost endeavors to make it.

We solicit your patronage, your agency, your sympathy and your prayers. We offer you a good Christian paper, weekly, for the low price of \$1 50 per year. If an agent calls upon you, you can subscribe; if you will act as an agent yourself, we shall be pleased to have you do so; if you can only send your own subscription, enclose it carefully in a letter with your name and address written plainly, and send it to us.

Address:

JAMES QUINTER.
Dale City, Somerset Co., Pa.

THE LAST.

The last number of the monthly Gospel Visitor. Strange it will sound in the ears of its readers. Knowing its history from the start—its early trials and difficulties—the thought that it will be no more is not a pleasant one. It is as if a friend of our early youth were leaving us. Many a reminiscence of its earlier years is treasured up in our memory and many a good lesson has it given us. But violence is laid upon it and meekly it yields.

Our connection with it as publisher dates back some nine years. These have been eventful years to us. We have labored under difficulties. We have met with disappointments and losses, and have had our afflictions and bereavement. Temptations have beset us at every step. Envyings, jealousies, backbitings,—all have cast their venomous darts at us. But the many hearty well-wishes from our friends have often cheered our drooping spirits, and the consciousness within of the rectitude of our intentions has again nerved us on to duty.

We would say to our friends that we are still in the printing and publishing business, and we shall expect to have continued intercourse with all our old friends, while we hope to make many new ones.

II. J. KURTZ.

Addition to a Notice.

By request, I write in addition to that which has been written and published in regard to Mary Noffsinger, who died April 12th, 1873.

Her maiden name was Ridder. She was born in Ashe County, near New River, North Carolina, emigrated with her parents to this county in her young

days, was married to Daniel Noffsinger, who died six years ago at the age of seventy-five years; and as no notice has been given of his death we will give it here. He was born in Westmoreland County, near Greensburg, Pa. He also came to this county in his young days, became a member of the church the same day his wife did, and was for years a minister in the church, and in his last years a bishop. His disease was apoplexy. From the time of the attack he lived about three hours. Funeral services by brethren A. Eibaugh and D. Bowman.

I will now state what the friends particularly desire to know in regard to the old sister's disease. It was a peculiar one. Many people are living who never heard of the like. It was Contraction or Stricture of the Oesophagus, the organ through which the food passes to the stomach. For four months it gradually enlarged, impairing, and finally destroying the power to swallow anything, producing death ultimately by starvation.

These parents raised ten children, five sons and five daughters, who are all living yet, the oldest 59 years old. Six are members of the church, one a minister and one a deacon. We hope the Lord will help, that through the instrumentality of the Gospel, the others may be drawn to Christ before it is too late.

ELD. DAVID MURRAY.
Dayton, O.

OBITUARIES.

Died in the Fourmile Church, Union County, Indiana, August 2d, 1872, sister MARY McQUOID, widow of brother John McQuoid, who died some ten years ago, aged 67 years and 22 days. She leaves a large family of children to mourn her loss, which we hope is her great gain.

She joined the church when she was twenty-four years old, and has been a faithful and exemplary member for forty-three years. Some time before her death she was anointed with oil in the name of the Lord. She was troubled with heart disease for some time, and she died very sudden. She was sick only about one hour. Another solemn warning to us all, and more especially to those her children, who have not yet confessed Christ by obeying his commands. Funeral occasion improved by the brethren from Luke 20th chapter and 35th and 36th verses, to a large and attentive congregation.

JACOB RIFE.

[Companion please copy.]

Died near Silver Lake, Kosciusko County, Indiana, August 23d, 1873, sister ELIZABETH KARNS, wife of brother John Karns and a sister-in-law to the writer, aged 37 years seven months and eighteen days. Disease cancer in the breast. She had been ailing for two years previous, although she bore it with Christian patience. She left a kind husband and seven children, four of which were step-children, and a large circle of relatives and sympathizing friends to mourn her loss. But not as those who have no hope. Not only do they miss her in the family circle, but her loss is felt in the church. She was kind, tender hearted and always willing to help the poor or those in distress. She left bright hopes and cheerful works. She has left good examples for all her children. It has pleased God to take her from us, and we trust she has gone to the mansions of rest to enjoy the fruits of her works upon earth, and we hope our loss will be her gain. She had a desire to fill the last commandment. She was anointed in the name of the Lord. Funeral services by Jacob Metzger and Israel Harter, from Revelations, 14th chapter 12th and 13th verses.

REBECCA SANDS.

[Companion and Pilgrim please copy.]

Died in Christ on the morning of the 20th of September, at Kansas City, Missouri, our mother, and a sister in the church, CATHARINE TALLY, late of Philadelphia, Penn., in the 63d year of her age. Though confined for three long weary months to a sick bed, she bore her sufferings uncomplainingly, and with the same spirit of Christian fortitude, and hope of a bright future that distinguished her whole life. No word of impatience or complaint at her lot, whatever it was or however burdensome and afflictive it may have been,—naught, but a hopeful looking forward and upward to a bright future. How oft those words of hers, "it is for the best," have cheered us in our despondency. How oft her patience has taught us patience, and her blessed hand led us in the right paths. It seemed as though the sweet ser. no look her face bore in death, was pointing us heavenward, and that there was yet room for us, whence her spirit fled. We pray, to meet her again, "when the day of life is fled, then in heaven with joy to greet her where no farewell tear is shed."

Some five weeks ago she expressed a desire to have a love-feast at her bedside, and to be anointed; accordingly a meeting of the brethren and sisters living convenient to this city,

was held the week ensuing, brother Daniel Sells, of Platte County, officiating, and the occasion was an enjoyable one to her, as she entered into the spirit thereof fully. Though scarcely able to eat the broken bread and raise the cup to drink the wine, she did so with pleasure, and expressed herself as having experienced much comfort. In the absence of any elder of the church in this city, brother Lunbeck, of the Methodist Church, performed the sad rites over the remains of our only stay and comfort here on earth—Our Mother.

JAMES TALLY.

[Companion please copy.]

Died in the Squirrel Creek Congregation, Wabash County, Indiana, September 28, 1873, of Palsy, sister ELIZABETH, wife of brother George Oren, aged 67 years 4 months and 14 days. She was a member of the church about 25 years. She had 8 children and a kind husband and numerous friends to mourn her loss. Four of her children are members of the church. Funeral services by Elder David Neff from 2d Timothy, 4 c. and 7 and 8 verses.

S. A.

[Companion please copy.]

In the Yellow Creek Congregation, near New Enterprise, Bedford County, Pa., October 20th, 1873, sister NANCY DOOLY, wife of Thomas Dooly, daughter of bro. Daniel Reogle, dec'd, and sister Nancy Reogle, aged 45 years 7 months and 27 days. Her mortal remains were committed to the earth witnessed by a large concourse of people: Occasion improved by the brethren from Thess. 1: 4, later part.

The subject of this notice was an amiable sister, much attached to the church, as her seat was never found vacant, in the meetings, unless unavoidable reasons. Sudden and unexpected was her departure from the devoted husband and her dear children, of whom 5 are living, one belonging to the church. May the deep wound struck into their fireside be the means of doubling the seats left vacant in God's church.

LEONARD FURRY.

October 5th, in the Beaver Run branch, Mineral County, W. Va., sister ELIZABETH ARNOLD, aged 92 years and 5 months. Funeral occasion improved by the brethren, from the 95th and 60th verses of the 119th Psalm, to an attentive congregation of friends and relatives. She has exchanged time for eternity, and we hope her change is a good one. She expressed a desire to leave this world; and we hope, as the apostle Paul said, that there is a crown laid up for her in the world to come. May the Lord enable us all so to live that when death comes we may be prepared to say, "Hinder me not, come, welcome death, I'll gladly go with thee."

D. R. LEATHERMAN.

Died in the Manor Congregation, Washington County, Md., October —, 1873, Elder JOSEPH F. ROHRER.

In the East Coventry Church, at the house of her son Rudolph Harley, (deacon) sister ELIZABETH HARLEY, aged 88 years and 2 days.

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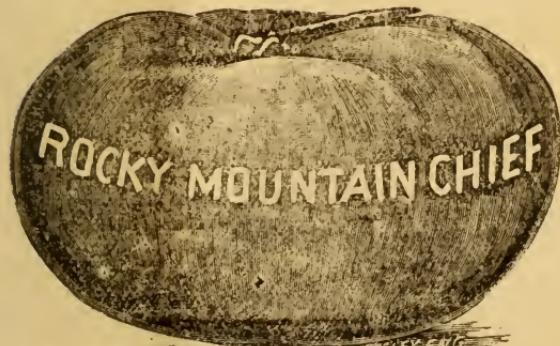
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